

VICTORIA UNIVERSITY



3 1761 04326 3714



THE LIBRARY
of
VICTORIA UNIVERSITY
Toronto

41684

SAINT MICHAEL THE ARCHANGEL



THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

E. A. WALLIS BUDGE, Litt. D.,

FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT
HEBREW SCHOLAR, KEEPER OF THE DEPARTMENT OF EGYPTIAN
AND ASSYRIAN ANTIQUITIES BRITISH MUSEUM.

LONDON:

KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.

PATERNOSTER HOUSE, CHARING CROSS ROAD.

1894.



CONTENTS

	PAGE
PREFACE	V
INTRODUCTION	IX
ENGLISH TRANSLATION OF THE COPTIC TEXTS	1*—108*
THE ENCOMIUM BY ABBA THEODOSIUS, ARCHBISHOP OF ALEXANDRIA	1
THE ENCOMIUM BY SEVERUS, PATRIARCH OF ANTIOCH	63
THE ENCOMIUM BY EUSTATHIUS, BISHOP OF TRAKE	93
THE ARABIC VERSION OF THE ENCOMIUM BY THEODOSIUS (EXTRACT)	137
THE ARABIC VERSION OF THE ENCOMIUM BY SEVERUS (EXTRACT)	155
THE ARABIC VERSION OF THE ENCOMIUM BY EUSTATHIUS (EXTRACT)	170
THE ETHIOPIC VERSION OF THE ENCOMIUM BY SEVERUS	193
THE COPTIC FORMS OF GREEK WORDS WHICH OCCUR IN THE ENCOMIUMS	217
LIST OF PROPER NAMES	238

PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15, 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure 11 $\frac{5}{8}$ in. by 9 $\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon’s handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88a are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14a, 31b, 43a, 48a, 50b, 51b, 59a, 149b &c.), who occasionally added variant readings (see fol. 69b), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ἮΕΝ ΦΡΑΝ Ἡ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ἘΘ
 ΟΥΛΒ ἸΤΡΙΑΣ ἘΘ ΟΥΛΒ ΟΥΟΖ Ἡ ὈΜΟΟΥΣΙΟΣ ΕΣΧΗ
 ἮΕΝ ΟΥΜΕΘΗΟΥΤ Ἡ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΝΕΜ ΝΟΥΤ

ἥΕΝ ΟΥΜΕΘΗΜΗ ΛΗΘΗΝ Ἡ ΝΙΧΡΗΣΤΙΑΝΟΣ ΤΕΝΟΥΩΩΤ
 ΝΙΜΟΣ ΤΕΝΨΩΟΥ ΝΑΣ.

Λαφωπι ἡσε παί ωε ἡ ερ φμεγὶ εθ νανε q
 ἡτε παί λριον ἡ σωμ ἐβολζιτεν πιογλςαζνι nem
 τπρονιλ ἡ πενιωτ ἐτ ταινογτ πι πατριαρχης
 ἐθ ογав авба ιωαννης πирεφερзemi ἡ нениψχι
 πι ма ἡ εсwoγ ет энзот φη ἐταq ер ογωini ἥεν
 ми екκληсиλ ἡτε мпρθодоzос зитен neqcbwoγὶ ἡ
 пнатиkон еθ bebi ἐβολῆεν pωq пбс таxpoq зичен
 neq θponос ἡ зан мнw ἡ ромпи ἥен зан cноγ
 ἡ зирниkон тегаитен ἡ емпwа ἡ neqcmoy.

Εβολζιτεν ογсгini ἡ μακαριλ ἡ май xpc ἡ
 май λγαпи ἡ май просфорλ ἡ май ωemmo ἡ май
 п еθ νанеq нивен асθамioq ἐβολῆεν neqxin ἡici
 ἡ ми еγ ер φμεγὶ нас еθве πογxai ἡ тес ψγχι
 ἡа τ xix ἡ ογсгini оγ май нoγ† еγмоγ† ἐ neс-
 ran xe melox оγoз аcтниq ἡ †λγiλ ἡ [ε]κκληсиλ
 ἡτε пiαρχнaγγeλoc ἐθ ογав мнxанλ pac ел ἡалиx
 ca pnc ἡ вавγλwn.

Πбс iнс пхс пiαλнθiнoc ἡ нoγ† еq ебi ἡтес
 оγciλ ἡ tot c ἡ φрн† ἐтаq ωоп ёроq ἡ пiα-
 poн ἡте λβeλ пiθми nem †θγciλ ἡте пен iωт
 авраам nem пicθoi ἡ оγqi ἡте зaxapиac пioγнb
 nem † теbi cноγ† ἡте †xнpa ἡтeгаpeз ἐ ne-
 cонb ἡ зан мнw ἡ ромпи ἐβολzа пiрacмoc нивен
 оγoз ёωоп асwанi ἐβολῆεν cωma ἡ φрн† ἡ
 pωmi нивен ἡте пiαρχнaγγeλoc ἐθ ογав мнxанλ
 тωbз ἡ пoб ἡтеq xa неcнoви нас ёвол оγoз
 ἡтeqcbai ἡ neсran zi пxωm ἡ пωνb теq ἡтoн
 нiмoc nem нн ёθ ογав тнpoγ ἥен ken q ἡ nemio†
 ёθ ογав авраам nem iсаак nem iλkwв зен пiпa-

"south of Babylon.¹ May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel² the righteous man, and of "our father Abraham,³ and the incense of Zacharias⁴ the

called خلیج مصر "the canal of Miṣr," الخلیج الكبير "the great canal," and خلیج امیر المؤمنین "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-Āṣi, A. II. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yāḳūt says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر القلزم), and that ships sailed upon it carrying food to Mecca and Medina. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yāḳūt*, tom. ii. p. 466, at the top. For native explanations of خلیج see *Ḳāmūs*, ed. Būlāk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fūm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḳ-māḳ* in his كتاب الانتصار بواسطة عقد الامعار ed. Būlāk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" كنيسة ميخائيل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrîzî, ed. Būlāk, vol. i. p. ۵۱۷, says that there was a church of Michael "near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr" عند خلیج بنی وائل خارج مدينة مصر قبلى

¹ Genesis iv. 4. ² Genesis xv. 9. ³ St. Luke i. 9.

“priest, and the two mites of the widow,¹ and may He
 “guard her life from all temptation for many years; and
 “when she shall go forth from the body, after the
 “manner of all men, may the holy Archangel Michael
 “pray unto God that He may forgive her her sins,
 “that He may write her name in the Book of Life, and
 “that He may make her to lie down with all the saints
 “in the bosom of our holy father Abraham, with Isaac
 “and Jacob in the Paradise of joy in the kingdom of
 “the heavens; Amen, so let it be! And every tongue
 “which sayeth Amen shall receive according to the bless-
 “ing, Amen.

„The seventh day of Paôni,² in the nine hundred
 “and twenty-sixth year of the Era of the Martyrs
 “(i. e., A. D. 1210).”

The volume comprises:—

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Traké, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows:—

¹ St. Mark xii. 42; St. Luke xxi. 2. ² *I. c.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvth day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemanni, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מיכאל כהן גדול של מעלה עקרו לגבריאֵל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, מיכאל, from מי + כאל in the passages מי כמוכה באלהים (Exodus xv. 11) and אין כאל ישרון (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אלהים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed.* Fisher), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and וגבוראל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מיכאל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{וגבוראל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or **ΣΥΝΖΩΡΙ**, Arab. **سنهور**, a city in the Delta at no great distance from Saïs; see Amelineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dînâr*; these he gave to Dorotheos and told him to give one third of a *dînâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem: having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsôn set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsôn promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsôn had a wife and family in his native town, he sent him away to persuade his wife to become a Christian. lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsôn by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dînâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dînâr*, or of that value.

the Bishop he baptized Ketsón, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsón tarried in Kalónia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakil*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsón, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylón was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylón's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS, BISHOP OF THE ISLAND OF TRAKÈ.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paōni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word **ⲛⲏⲕⲟⲥ** by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says **ⲁⲓⲫⲟⲩ ⲙⲁ ⲧⲏⲏⲕⲟⲥ** "I fled to the Island", and **ⲛⲏⲕⲟⲥ** here is the exact translation of **جزيرة**, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "Île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paóni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.¹ After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

¹ In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernat, *Album de Paléographie Copte*, Paris, 1888, plate I.I.

deeds of charity, and to marry a second time; in support of the quotations which she makes from the Bible and of her arguments in favour of the life which she was then leading, she appeals to the testimony of the book *Physiologus* wherein it is said: — “When the first “mate of the turtle-dove dieth, it doth not dwell with “a second mate, but it departeth unto the wilderness, “where it hideth itself until the day of its death.¹ And “he also sheweth us that the raven family doth not “dwell with any mate save one,² and that as we read

[illegible]

² The Greek has (Lauchert, *op. cit.*, p. 257): — ὁ Φυσιολόγος ἐλεξε περὶ αὐτῆς, ὅτι μονόγαμος ἐστίν· ὅταν γὰρ ὁ ταύτης εὖ ᾤρηται τελευτήσῃ οὐκέτι συγγίνεται ἀνδρὶ ἑτέρῳ, οὔτε ὁ ἄρρεν τέρα γυναικί. In the Ethiopic version (Hommel, *op. cit.*, p. 2.) we have ሰብ፡ ሞተ፡ ምተ፡ ቋ። እኅነሥእ፡ ካልእ፡ ምተ፡ ተሰዕታይ፡ አይሥእ፡ ካልእተ፡ በእሲተ። “when the male raven dieth, the female taketh not a second mate; and similarly if the female bird dieth the

“our garments for our brother when he dieth, even so
 “likewise when a raven dieth his mate draweth out
 “her own tongue, and splitteth it with her claws, so
 “that when she uttereth her cry every one may know
 “that her mate is not there, and if another raven de-
 “sireth to take her by violence she crieth out straight-
 “way, and when all the other ravens hear her cry they
 “know by [the sound of] her cleft tongue that some
 “other raven wisheth to take her by violence, and they
 “gather together to help her, and to rebuke the raven
 “that wisheth to marry her by force. When children
 “see ravens gathered together in this manner, and
 “uttering cries wishing to rebuke the raven that desired
 “to take her by violence, and that desired to go astray
 “from that which God hath commanded them, those
 “ignorant children are wont to say, ‘The ravens are
 “celebrating a marriage to-day,’ and they know not
 “that the ravens wish to rebuke the raven that desireth
 “to make to sin the raven whose mate is dead.”¹ However,
 although it is difficult to say where the quotations from
 Physiologus end, or whether, in the Coptic version,
 the statements about the turtle-dove and raven formed
 one chapter or section or not, this part of Euphemia’s
 speech to the Devil is of peculiar value, for it shews

ma · taketh not another mate”; but in the Syriac version this
 statement is made to apply to the turtle-dove, ~~ἡ ἀνθή~~; see Land,
op. cit., IV. p. 63, chap. 36.

In the French version by M. Amélineau it is said, “Le
 sage Salomon dit que la tourterelle et les corneilles ne prennent
 qu’un seul mari”, but what follows is quite different from what
 we have above.

that a version of *Physiologus* had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Trakê and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died: any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?" For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that "which was more than thy strength could bear? Thou "didst know full well that thou wast feeble and that thou "hadst nothing in thy power wherewith to do that which "is beyond thy strength. And besides, merchants are "many, why then didst thou not sell thy few wares to "them and let them trade therewith? Thus wouldest thou "have gained thy profit therefrom, and thus wouldest "thou have saved thyself, and thy merchandise entirely, "and thy boat, and that which belongeth to thee—for thou "hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.¹ And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seek-est this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

¹ Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those
 "who have been born of women¹ none greater hath arisen,
 "[I mean] the kinsman of Christ, Saint John the Baptist,
 "the friend of the holy Bridegroom. Moreover, knowest
 "thou not, O my father, that moderation in all things is
 "good? As thou art moderate in thy eating, and drinking,
 "and praying, even so shouldst thou be moderate in all
 "things, as Paul, the greatest of the Apostles, saith, 'The
 "training of God is great gain, and if thou canst bear it
 "thou shalt be perfect.'" And I will answer thee and say
 unto thee, "Beloved, thou sayest rightly, and in showing
 "solicitude [for me thou doest well], but nevertheless I
 "will behold, and will speak unto God as did Abraham,
 "the friend of God and the chief of the patriarchs, who
 "became the father of a multitude of nations, saying, [p. 6]
 "'Let me speak, O Lord, with my God even this once
 "also', even although I should make myself like unto the
 "friend of God in speaking this once. And if I dared to
 "speak even unto three times He would not turn away
 "from me, for He is One God and One Lord, and to
 "Him belongeth the mercy which abideth for ever. With
 "this too will I convince you, that it is God Who hath
 "commanded us to ask that we may receive³. And why
 "did ye entreat me to come into your midst on this
 "great festival, which hath spread abroad not only over
 "all the earth but likewise in heaven, and why [if ye did
 "not wish me to speak] did ye, little and great, men and
 "women, cry out to me, saying, 'We besecch thee not
 "to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

"us concerning the great festival, and concerning the glory
"of him whom we celebrate in it, who is an ambassador
"to God for us all."

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may "rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! I hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit"¹ [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that cateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un|worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that "we should not sit down until the nobles of the palace "have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His "own hands, in His own image and likeness, and did fill "with glory and call thy name 'Adam'? I entreat now "thy goodness and majesty and I beseech thee to tell me "if thou dost not thyself also rejoice at the feast of the "holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite "all men to this festival this day. But I rejoice more than "they all, for when I had angered God, and He had "brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve "making me to eat of the fruit of the tree, concerning "which He commanded me not to eat, it was Michael who "prayed to God for me until He forgave me my sin; "[p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou "dost rejoice this day at the festival of the holy and "mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this "day, for it was he whose festival they celebrate this "day who carried my sacrifice and offering up to God, "Who did not regard the sacrifice of my brother, because "he brought it not with an upright heart; for this reason "I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the "day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God “gave me to my parents [in his stead]; and when my “mother found no milk wherewith to suckle me—now her “milk had dried up by reason of her sorrow for my brother “Abel—the holy Archangel Michael nourished me with spi- “ritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from “this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day], “because the whole race of man hath sprung from my “seed, and because Michael hath never ceased to entreat “God to show mercy unto sinners, and to make them to “live for ever, [p. 13] and I rejoice at his festival because “he prayeth for my children.”

“O Methuselah, the old man whose days were lengthen- “ed, whose white and pure garments I see in the midst “of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth “from Adam, and I am the man whose prayers were taken “by the holy Archangel Michael and carried up to heaven, “and finally God blessed me with a long life which ex- “ceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou— “but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for “when God was angry with the world, and wished to destroy “it, He placed me in the ark with my wife, and children, “and creatures of every kind that moveth upon earth, and “He opened the cataracts of heaven and poured out rain “upon us for forty days and forty nights, and we saw “neither sun, nor moon, nor stars; but Michael guided “and directed us, and ceased not to pray to God until

"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made "all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous "of him, what doest thou in this place this day? Dost "thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at once, saying, "Verily, it behoveth me to rejoice this day, "for when my brethren were jealous of me, and drove "me forth into a strange land, and I became a miserable "alien without any one to comfort me, and with a multitude of evils round about me, the Archangel Michael "came to me, and comforted me in them all, and finally "he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun, "what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part, "for Michael was our leader and the guide of our people "until we had overcome our enemies, and he prepared "the way for us into the land of promise; on this account "we rejoice this day."

[O Gideon].....¹

"I am Gideon, and I rejoice especially, for it was "Michael who came to me and filled me with strength, "and I went forth and fought against Midian, and delivered "my people."

"O Jephthah², and Anna thy wife, what is your work "in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our "joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and
"offered up a sacrifice to God, and the holy Archangel
"Michael looked upon our feebleness, and carried our
"prayers and sacrifice to God, and made mention of us
"before Him, and He blessed us with the mighty man
"Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according
"to the flesh, behold I see thee this day rejoicing and
"playing upon thy ten-stringed lyre at the feast to which
"the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad.
"The songs and music for each one of the festivals of
"all the saints are written upon my heart, but that be-
"fitting this festival of the holy Archangel Michael which
"I sing is, 'The angel of the Lord encampeth round about
"those that fear him, and delivereth them.'"¹

"O Solomon, the wise man, dost not thou rejoice on
"this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Arch-
"angel Michael who was with me from my youth up,
"and who made peace to exist in my days, and he
"entreated God, Who commanded me to build a house
"for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice
"this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the
"wicked Assyrians afflicted me and my people, it was the
"holy Archangel Michael who destroyed one hundred and
"four-score and five thousand of their men in one night,
"and delivered me and my people."

¹ Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in great sorrow when the lawless Jews crucified our Lord Jesus Christ, and were we not in sorrow and in hiding for fear of the Jews, until Mary the Virgin and those who were with her went into the sepulchre on the first day of the week, and she showed us that she had found that the holy Archangel Michael had rolled away the stone from it, and was sitting upon it, and announcing the glorious tidings, 'The Lord hath risen?'"

"O Zacharias, and John thy son, do not ye keep the festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Archangel hath sealed us, me to be a priest, and John my son, the child of Elisabeth, the kinswoman of Mary the mother of God according to the flesh, to be the Baptist; for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw the heavens open, and the Archangel Michael and all the angels were gazing at our Lord Jesus Christ at the right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, do not ye rejoice this day at the festival of the Archangel Michael?"

They say, "How can we help rejoicing? for when Nebuchadnezzar the king cast us into the furnace filled with fire, God commanded Michael and he scattered the flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

"rejoice this day at the festival of the Archangel
"Michael?"

All the saints say, "Verily our joy is great, for Michael
"the Archangel hath strengthened us in every need and
"sorrow which we have suffered, and [hath strengthened
"us] to endure the torture and to fulfil our martyrdom and
"strife, for which we have received the great good things
"which we have; [p. 20] for this reason we rejoice this
"day."

"O all ye armies of heaven, do not ye rejoice this
"day?"

They say, "In truth, all joy is ours." For, O my
beloved, great is the honour of this feast which is spread
for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep
ourselves with all diligence, and let us guard our souls
on the festival of the holy Archangel Michael. Let us
put on fine garments meet for the marriage-feast, lest if
we enter therein arrayed in torn and foul garments, and
having our bodies full of uncleanness, they turn us out
in disgrace from before those who are clothed in glorious
apparel, and who will remove their garments from our
path lest they be in any way defiled by us. And after
being cast forth in great disgrace these same beings will
mock at us, saying, "O senseless and abominable men,
"how is it that ye are not ashamed [to do this thing]?
"If ye be not ashamed before men, how is it that ye are
"not ashamed before God the King, and before His holy
"governor Michael? Do ye not know whose chamber
"this is, and whose feast it is? Do ye not know that it
"is the feast of the King and of His chief captain who
"hath obtained all power before his God the King, Who

"hath given him all these honours because of his true
 "valour? [p. 21] And I marvel much at your boldness
 "[in coming] into this inner place, for God hath already
 "given unto you the command, 'Come not into the marriage
 "chamber without the marriage garment upon you', but
 "ye have not hearkened thereunto. Have ye not heard
 "what befell the man who dared to go into the feast in
 "unclean garments like unto your own? It is written that
 "He made them bind him hand and foot and cast him
 "into outer darkness, where there is weeping and gnashing
 "of teeth."¹

And now, O beloved, let me lead you through into the
 outer chamber, and sit ye down for a little, so that when
 God the King shall have come in with Michael His chief
 captain, Michael may entreat him to show mercy unto
 you, and to the other suppliants, and to those who sit at
 the gate; for the Archangel whose festival ye keep this
 day is compassionate, and will not forsake you. And
 strengthen your hearts and souls, and I will entreat him
 not to take vengeance upon you during this festival lest
 ye bring suffering upon yourselves here. Briefly then I
 have shown you and ye know, O beloved, that the ob-
 jections which I have brought before you, and especially
 the things which have been spoken by ourselves, are made
 by men like unto ourselves, and not by God. But perhaps
 some one will say to me, "What are unclean, or what
 "are beautiful garments? [p. 22] What is the beautifying
 "of the body? Is there any hypocrisy with God, or doth
 "He love the rich more than the poor man? Cannot I
 "of my own will become poor, or if I desire cannot I be-
 "come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head with oil, and wash thy face,"¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, “[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And “whosoever shall give you a cup of cold water in my “name”—and ye are Christ’s—“verily I say unto you that “his reward shall not perish.”¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi¹, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "'The angel of God encampeth round about every one "that feareth Him, and delivereth them."¹ And David saith "concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

"hunger',¹ and he saith also, 'The righteous man seeketh "after bread all the day, but God is merciful and giveth "it to him'. And now, O our helper, thou holy Archangel "Michael, thou seest all the matters of thy servants and "there is nothing more left for us to say except, 'We are "willing and ready to die'. Help us, O God our Saviour, "and we utter these words blessing God, 'God hath given "and God hath taken away; may God's will be done, "and may God's name be blessed for ever. Amen"'".²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, "O my sister, what canst thou "do by sitting down? Knowest thou not that to-morrow "is the festival? Forget not the good gift, and let not "the glorious commemoration of the Archangel Michael, "which is pleasant to thy heart be [p. 32] burdensome to thee. "O my sister, lest thou be deprived of the hope in God, "for it is He who showeth grace to us in everything." And that blessed woman said, "Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. Job i. 21.

² *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the
“delight, and joy, and riches of our soul, which is the
“glorious commemoration of the holy Archangel Michael.
“Verily, O my brother, from the dawn of this day until
“now, neither have floods of tears ceased to well up in
“my eyes nor fire to burn within me, by reason of the
“festival of our helper the holy Archangel Michael. And
“now, O my brother, let us see what thou canst do, lest
“our gift come to an end, and we defraud the being to
“whom we have been accustomed to make it. We have
“heard, moreover, how the great Apostle Paul said,
“‘Whosoever hath begun to do a good work let him
“‘complete it against the day of the manifestation of our
“‘God Jesus Christ’;¹ behold, we have begun to do a good
“work, and let us be careful to complete it”. Dorotheos
saith to her, “What have we left, my sister? peradventure
“it may suffice for our need.” Theopisthe saith, “We have
“a vessel full of bread which is fit to be set before the
“brethren, and a little oil sufficient for the food and for
“the anointing of the heads of the brethren, but we have
“neither wheat nor flour.” Dorotheos saith, “Verily, my
“sister, we have these things, although we have no sheep
“to slay; but the will of God be done. [p. 33] God
“asketh from us nothing but what we have the might [to
“give], as it is written, ‘I will love Thee, O God, my
“‘strength’;² it is better that we should give a little than
“that we should give nothing at all. And now let me
“give utterance to that which is in my heart. Behold
“each of us still has left festal apparel. I will take my
“garments first, and will buy flour therewith for the

¹ Philippians i. 6. ² Psalm xviii. 1.

"preparation of our gift, which shall suffice for the gift
 "for the people, and for the flour offerings, and when
 "to-morrow cometh, I will take thy garments, and will
 "go and buy with them a sheep which we will slay
 "for this festival to-morrow, which is the great [day] of
 "the festival of the holy Archangel Michael. If we find
 "[a sheep] we will eat of him, and if we find him not we
 "will glorify God; and if we die it is God Who will
 "receive us unto Himself because we did not cease from
 "[making] His offering." The prudent woman saith to
 him, "O my brother, there are not only thy clothes and
 "mine, but my vail also. I would give my soul for the
 "sake of making a gift to God and for charity's sake".
 Her husband saith unto her, "The zeal which thou hast
 "manifested towards these things is well, but keep thy
 "vail to cover thy head, according to the words of [our]
 "master Paul."¹

And after these things Dorotheos took the apparel in
 which he was wont to receive the Mysteries, and sold it
 for corn, [p. 34] and he gave the corn to the steward;
 then he returned to his house joyfully, and said, "Behold,
 "God hath provided for us in the matter of the gift."
 And it came to pass that when it was the morning of
 the twelfth day of Athôr the pious woman sought [Doro-
 theos], and said to him, "O my brother, arise, take my
 "apparel that thou mayest see if thou canst not find a
 "sheep that we may make ready for the brethren who
 "are coming to us." Now Dorotheos, wishing to try her
 zeal, said to her, "O my sister, if I take thy apparel
 "what wilt thou do when thou wishest to receive the

¹ 1 Corinthians xi. 5—13.

"Blessings on this great festival to-day? I am a man, "and I can go into every place alike without shame to "myself, but a woman may not uncover herself, especially "not in the church". And when the pious woman heard these things she wept bitterly, and said, "Woe is me, O "my beloved brother, what is that which thou hast spoken "to me this day? Are we separated this day, and have "we become twain? Am not I with thee one body? "Have I no part with thee in the offering? Wilt not "thou take from me my share on the festival of the "Archangel Michael? Nay, my brother, think not thus "within thyself that I should be uncovered, for those "who are in the church are neither male nor female in "Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;" [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, "Rise up, and have a care "for the offering and the oil, which we are going to send "to the church, and let us set out the table and the little "bread thereupon, and make ready the little wheat [which "we have]. And I will go out, and perhaps God will "give us a sheep wherewith we may make ready food "for the brethren on this great festival this day."

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, "Peace [be upon thee], my beloved;" and the shepherd said to him, "And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dinâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dinâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.' And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is ready for the great man whom thou hast received into thy house at thy bidding this day; see now if thou canst not find a fish for my own want, for I do not eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market(?) and say to those who catch fish, 'The governor who hath lately passed by you saith to you, Send me a fine, large fish, the price of which is the third of a *dinâr*, and I will send the price of it to you with Dorotheos by mid-day to-day;'" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming "to us this day, O our master and governor, with thy "soldiers; verily we rejoice this day, for this day is a "great day, the festival of the holy Archangel Michael. "Come thou in, O blessed one, and may God make thee "joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye "of all this multitude of men and women whom I see "here? Lay not trouble upon yourselves this day by "reason of our coming to you. Have ye not considered the "affliction in which ye now are, and would it not be better "to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have "not laid trouble upon ourselves for thy sake, we only "render thanksgiving to our God and to His Archangel "Michael. Among those whom thou seest here to-day "there is no stranger, they all are kinsmen of ours "and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinàrs*, and among the money were three pieces each of the value of a third of a *dinàr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

"charity and because of the exceeding great trouble which
 "ye have undertaken for the sake of my coming unto
 "you this day, behold, God hath given to you this money
 "under this seal, which is that of the finger of God my
 "King, and which belongeth unto Him. And now in
 "return for your charities and for the trouble which ye
 "have endured for the race of man, and for those things
 "which ye have done unto me and unto those who are
 "with me this day, God hath shown a favour unto you
 "this day by [the gifts of] these three hundred *dinârs*
 "and these three pieces each of the value of a third of
 "a *dinâr*. Take them, and give one to the shepherd,
 "and one to the fisherman in exchange for the fish, and
 "take this last and give it as payment for the corn to
 "the man unto whom thou didst give thy garments yes-
 "terday in pledge for the sake of the gift [to the church]."
 And they, I mean Dorotheos and Theopisthe, threw them-
 selves down upon the ground, and bowing low before
 the governor, said, "What is this that thou sayest to us,
 "O our lord, and master, and governor? Hast thou come
 "to us thy servants that we should take aught from thee?
 "Are not all men bound to minister unto the soldiers of
 "the king? Art thou not set over us to do with us that
 "which thou wilt? And, moreover, thou hast taken nothing
 "except the grace of God and His gift. Knowest thou
 "not, O our master and governor, [p. 46] what day this
 "is, and that the little piece of bread which thou hast
 "eaten with our kinsfolk is not ours, but that of God
 "and His holy Archangel Michael, whose festival we
 "celebrate this day? Nevertheless, O master and gov-
 "ernor, if it be thy wish, we will take only the three
 "pieces of money each of the value of a third of a *dinâr*,

“that we may give them in payment, one for the sheep, “[one for] the fish, and the third for the redemption of “the apparel which is pledged according to thy command.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must “perforce take all, and ye must not leave one behind, if “ye fear my God and King. For if He heard that ye had “not done so He would be wroth, and I should receive “rebuke before my God and King for your sakes; and “I will persuade Him to be pleased to grant unto you “even greater gifts than these. And since ye must wish “to know the truth, it is not only these things which are “entrusted to me to give to you, but when I shall have “returned to my city I will give unto you your riches “as aforetime, and many exceeding great honours; and “now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, “we beseech thee, mock not at thy servants, and say not “things which are beyond our nature to bear. Our master “came unto us and did we give [him] money that we “might receive usury at his hands? Verily we never saw “thee, master, [p. 47] before thou camest into our house, “and we never looked upon thy face before this day, “and yet how sayest thou that thou hast received anything from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time “when I [first] came into your house was when your “parents died, and ye inherited possessions and money. “From that time until this day I have come into your “house once every month, and after I have departed ye “have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been
“written upon them all until the time when ye shall come
“into the presence of my God and King, that He may
“give them to you two-fold.” And Dorotheos and his
wife Theopisthe answered and said, “We entreat thee,
“O our master and governor, to show us this favour
“only to tell us what thy name is, that we may never
“be slack by reason of these things which thou hast
“spoken unto us.” Then the governor, who was Michael,
answered and said unto them, “Since ye wish to hear I
“will show you my name and the name of my city. I
“am Michael, the governor of the denizens of heaven
“and of the peoples of the earth. I am Michael, the
“chief captain of the powers of heaven. I am Michael,
“the ruler of the worlds of light. I am Michael, [p. 48]
“who decide all battles before the king. I am Michael,
“the glory of all beings in heaven and in earth. I am Mi-
“chael, the mighty one, by whom all the mercy of God hath
“taken place. I am Michael, the steward of the kingdom
“of heaven. I am Michael, the Archangel, who stand
“by the hands of God. I am Michael, who bring in
“the gifts and offerings of men to God my King. I am
“Michael, who walk with those men whose trust is in
“God. I am Michael the Archangel, who minister unto
“all mankind in uprightness, and I have ministered unto
“you from your youth up until this hour, and I will
“never cease to minister unto you until I have brought
“you to Christ my eternal King. Inasmuch as ye have
“ministered unto me and unto my God with fulness of
“strength I will never forget your gifts, and I will never
“put your offerings and charities which ye have done
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
 "other in respect of your wonted gifts at the festival?
 "Was not I with you when ye wept, and besought me,
 "saying, "Entreat God to take us out of this world
 "since the hope of thy charity is taken away from us?"
 "[p. 49] Did not I see you when ye brought forth your
 "garments in which ye were accustomed to receive the
 "Blessings, and wished to sell them for the sake of the
 "sacrifice? I say unto you that I was present at all these
 "times, and will be with you, and I will never forget
 "any of the things which ye have done from your youth
 "up until this present, and I will show forth them all for
 "you before God, Who is my King; and verily your
 "offerings have been received like those of Abel, and
 "Noah, and Abraham, because ye gave them in upright-
 "ness of heart. Blessed are ye, and good shall come
 "unto you, and as are your names, so shall your blessing
 "be; for the interpretation of Dorotheos is 'sacrifice of
 "God', and the interpretation of Theopisthe is 'charity
 "'of God'."

"I am the Archangel Michael who stand by the hands
 "of God, and ye have gotten for yourselves one to pray
 "for you. I am Michael who receive your prayers, and
 "supplications, and charities, and bring them up to God.
 "And likewise it was I who went to Cornelius¹ and
 "showed him the way of the life by baptism, which he
 "received at the hands of Peter the chief of the Apostles.
 "Fear ye not, for I will not depart from you, and I will
 "be near unto you when my God draweth nigh unto you,
 "because of your great charity towards me, [p. 50] as it

¹ See Acts x. 30.

"is written, 'Draw nigh to God, and He will draw nigh unto you'."¹

"And now, O Dorotheos and Theopisthe, be strong, "and take these things from my hands, for I have already "told you that it is the increase (*or* usury), and that the "crown(?) is in the heavenly Jerusalem, the city of the "King of all the beings of heaven and earth. And I "have already given thanks unto you before God in return "for your gifts and charities". And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive two-fold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she 'hath given; she hath given all her life'.¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42.

² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7.

³ 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, "and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler "of the heavens, O Archangel, pray to God that He may "mercifully grant us bread of sufficiency, and clothing, and "entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou "art our peace. Thou knowest, O our champion, that we "are earth, and dust, and ashes, but God is merciful to "forgive us; we have sinned, and to thee it belongeth to "pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37. ² St. Matthew vii. 2.

"We have sinned, and thou must pray to God our King
"for us. We know of a truth, O Archangel Michael, that
"thou art the wall of the loving-kindness of God, the
"merciful One, and that thou art an ambassador for us be-
"fore God, the Father of blessed compassion in everything
"for us, that He may forgive us all the sins which we have
"wrought, wittingly and unwittingly, wilfully and against
"our will, and that He may grant unto us a way to leave
"them behind us and to press forward, and that He may
"establish us spotless before Himself. It is thou, O holy
"Archangel Michael, the general of the hosts of heaven,
"[p. 58] who dost take care for us, and who dost glorify
"every one who keepeth the festival in thy holy name in
"every place."

O my beloved, verily I have put my hand to a great
undertaking, one which is beyond my power, and I have
sought a great and wide sea which I am not able to pass
over; but I said at the beginning of this encomium that
my ship was small, that my merchandise was without
value, that I knew not the craft of the sailor, and that
the great deep—which is the deep of this encomium in
which I ascribe honour to the holy and mighty Arch-
angel—was very difficult to pass over. And I beseech
you, my brethren, to help me to save myself from this great
and boundless abyss, that I may come to land again in
safety, for I have begun to speak to you concerning the glory
and honour which belong to, and are meet for the Arch-
angel Michael, whose festival we celebrate this day. But
my tongue is a tongue of flesh, and my flesh is the flesh
of weakness, and I have not power to describe the measure
of his glory, nor the greatness of his rank. Thou art,
O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p.61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athór, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² Ps. xlv. 10.

St. Matthew xxviii. 3.

³ St. Matthew xviii. 20.

⁴ St. Matthew xxviii. 5.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is [the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of Athôr on which we celebrate the festival of the holy Archangel Michael, for it is he who prayeth for us to God that He will forgive us our sins, and will deliver us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until thou art perfect, but if thou wilt become a Christian thou canst ask not only him who is the servant, but thou shalt also see his God, and become a participator in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech you to bring me with you to-morrow that I may become a Christian, and I will give each of you a basket of money, for my heart inclineth greatly to the object of your worship." And the men said to him, "Thou canst not become like unto ourselves until our Father the Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and the Son, and the Holy Ghost; then wilt thou have become a Christian. But wait until our Father the Bishop hath a convenient season, and then we will take thee to him, and he will make thee like unto ourselves;" and he did as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My good brethren, take me with you, that the God of Whom ye spake may give you your reward;" and the two believing men took him to the Bishop and shewed him everything which had taken place. And the Bishop said to the merchant, "From what country comest thou?" and the merchant said, "I am from the country of Entiké." And the Bishop said to him, "Art thou persuaded to become a Christian?" and the merchant said, "Yea, of a certainty, O my Father, for by what I have seen and heard in this city it seemeth good to me to become a Christian." And the Bishop said to him, "What god dost thou worship?" and the merchant said, "I worship the Sun". And the Bishop said to him, "When the sun hath set and hath gone down into the earth, if a necessity arise where canst thou find him to help thee?" The merchant said to him, "My Father, be graciously pleased to help me, and baptize me, and I entreat thee to make me a Christian like all the men of this city." [p. 69] And the Bishop said to him, "Hast thou a wife or children?" and the merchant said to him, "My wife and my children are at home in my city." And the Bishop said to him, "If it be so, we will not invoke God's blessing upon thee, lest the minds of thy wife and children be not in accordance with thine, and there arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, or she causeth thee to apostatize from the service of God and from the baptism which thou wilt have received—for the first transgression took place through a woman—but if her heart be in accordance with thine, come, and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsón had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, help me in this great need, and I will believe in the great glory which I have seen in the shrine of the holy Archangel Michael, and henceforth, until the day of our death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kalónia. And he spake to them, saying, “Verily, the sun which we worship is not a god, but he is the servant

“of the great God of heaven, Jesus Christ, the Son of
 “the living God, Who He is, and it is He who is the
 “God of the universe, and it is through Him that all
 “things exist;” and he told them also concerning the
 honour of the holy Archangel Michael, his mighty son,
 and they marvelled greatly. Then the man turned to
 his wife, and said to her, “If thou wilt be obedient unto
 “me, arise, come with me, and let us become Christians,
 “and let us make ourselves servants of Christ, and let
 “us not halt between two opinions. If, however, thou wilt
 “not be persuaded I will not force thee. Behold I have
 “eight thousand *míthkâls* remaining to me, and of these
 “I will give thee one thousand, and thou shalt abide in
 “thine own worship; but as for me, I will go and receive
 “remission for my sins.” [p. 71] And his wife said to him
 gladly, “Verily, my master and brother, whatsoever way
 “thou goest, that will I travel with thee, and whatsoever
 “death thou shalt die, that will I myself die;” so they
 made everything ready, and they embarked and came
 to the city of Kalónia, and the man marvelled how God
 had helped them. And they went to the two men whom
 [Ketsón had] first [seen], and they saluted them, and made
 known to them that they had come to be made Christians,
 and they took them to the Bishop, and shewed him, say-
 ing, “This is the man who came recently to be made a
 “Christian, and behold, he hath now come with his wife
 “and child to become Christians.” And the Bishop rejoiced
 with an exceeding great joy at the conversion of their
 souls, and when they had been brought in to him he said,
 “Do ye in very truth wish to become Christians?” And
 the merchant answered humbly, “Yea, by God’s will, and
 “by thy holy prayers, O Father.” Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another'.¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylôn the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on 'account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly; and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide—and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked murder of the man who is dead—the cause of his death and his murderer being known unto no man—cannot have been committed by any one except those four strange young men, and I am [ready] to bear witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold the time of tribulation passeth by, and peace shall come unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

“of the offence, and are just men, for it is not they who
“have slain me, but the scorpion which bit me, and caused
“me to die. And it is by reason of the excellence of
“these men that hath happened unto thee the great
“blessing that thou hast been deemed worthy to see the
“holy Archangel Michael. And behold, the marvellous
“things of God which thou hast seen set thou in thy
“heart, and forsake these pleasures, and these dead idols
“in which there is no profit, that God may forgive you
“the offences of your previous life. And as for me, a
“great act of grace hath been shewn unto me, for through
“these just men I have seen the Archangel Michael.” And
straightway the Archangel Michael went up into heaven
with great glory, and the governor and all the multitude
saw him go up into heaven, taking up with him the soul
of the dead man; and the governor and all they who
were with him were in exceeding great fear.

And after a long time the heart of the governor
became quiet after the fearful, and mighty, and marvellous
thing which he had seen, and he rose up and kissed
John, saying, [p. 81] “Blessed be the hour in which ye
“came into this city. We beseech you to show us your
“God in Whom ye believe, and we ourselves will believe
“in Him for our salvation.” And John said to them,
“We believe in the Lord Jesus Christ, the Son of the
“living God;” and the governor and all the multitude
cried out, saying, “Verily, Jesus Christ is the living God,
“and there is no other God besides Him.” And John
said to the governor, “Arise, and write to Constantine,
“the Emperor of the Greeks, and tell him of everything
“[that hath happened]; and entreat him to send to us
“one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of the Holy Ghost.” And Kesanthos the governor wrote to the Emperor Constantine, saying, “Kesanthos, whom men call governor, dareth to write to the mighty Ruler and Emperor, Constantine, the servant of Jesus Christ, sending greeting. A mighty act of grace hath come to us from the good God, Who hath had us in remembrance, and He hath brought us from the service of polluted idols, and hath turned us to Himself by His great and exceeding goodness through the prayers of the holy Archangel Michael, and we have been accounted worthy to see him with our eyes, and he made a dead man to speak with us mouth to mouth, after he was dead, and afterwards he went up to heaven with great glory, and we all saw him. And furthermore, [p. 82] we entreat thy majesty to send unto us one of the Bishops who are with thee, that he may enlighten us in the right faith, and that he may shew us the way wherein we should travel unto God, and that he may give unto us the holy sign of the Cross. And if thou wilt do this for us, thou wilt receive a great crown from Christ by reason of this thing; may the God-loving Emperor be strong through the strength of Christ the King of the Universe.”

And the Emperor Constantine received the letter with great readiness, and he read it and marvelled greatly at what had happened, and he glorified God. And he wrote to Saint John, the Archbishop of Ephesus, with great solicitude, saying, “First of all I kiss thy holy hands which hold the flesh of the Son of God in truth. Great joy hath come unto us from God, and behold, we send unto thee to tell thee also thereof, for we know that

"thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Éntias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God."

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stabilishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

"which lieth to the east of the city is, I say, suitable for "this great honour." [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, "This is the "place, which hath been set apart by God, O John, son "of the apostle;" and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, "We receive baptism in the name "of the Father, and of the Son, and of the Holy Ghost." And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon me, O John, for thou hast cast me out of my dwelling-place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

"I will open my mouth in parables, and with my "tongue will I declare hidden things,"¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, "The angel of God encampeth round about "those that fear Him, and delivereth them;"² and let us also add the words of the prophet, and say, "This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

"the day which He hath made, let us gather together, and rejoice, and be glad in it,"¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

"my sister, thou seest that my course is run, and that I
"must depart unto God after the manner of all my fathers.
"Thou thyself hast heard the doctrines of life with which
"we have been charged by the thrice-blessed John, through
"whom this whole island hath become enlightened and
"hath learned to know God, and thou hast with thine
"own ears heard him say in thine own house, 'There is
"nothing so great as charity', [p. 97] and, 'Mercy shall
"make a man glorious at the judgment', and, in short,
"all the other words of consolation which that mighty
"man John spake unto us for the salvation of our souls.
"And moreover, behold, I charge thee this day, and I
"set God between thee and me, before I go forth from
"this world, that thou cease not to do the things which
"we now do on the twelfth day of each month (which
"is the day of the holy Archangel Michael), and on the
"twenty-first day (which is the day of the Queen, the
"Mother of the King of Kings), and on the twenty-ninth
"day also (which is the day of the birth of God the
"Word). Take heed, then, that thou despisest not the
"offering of the holy Archangel Michael (for it is he who
"prayeth for all men), that he may pray for us before
"God, that God may shew loving mercy unto us, and
"may receive unto Himself my miserable soul."

And that prudent woman said unto her husband, "O
"my master and brother, as God in Whom we have be-
"lieved liveth, I will not neglect to do the things which
"thou hast commanded me to do, nay, I will add greatly
"unto them; but there is a matter on my mind, which I
"wish thee to fulfil for me, and to complete before thou
"layest down the body;" and Aristarchus said to her,
"Whatsoever thou wishest, tell me, and by the will of

"God I will perform it for thee." [p. 98] Euphemia saith to him, "I wish that thou wouldst command a painter to paint for me the picture of the holy Archangel Michael upon a wooden tablet, and that thou wouldst give it to me that I may place it in my bed-chamber where I sleep. And I wish thee to commit me into his hands as an object of trust, so that when thou shalt have departed from the body he may become my guardian, and deliver me from every evil thought of Satan; for when thou shalt have gone forth from the body I shall eat my bread in tears and with a sorrowful heart, because from the very moment that a woman's husband departeth from her, she hath no longer any hope in life, and she is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own accord. And moreover, the wise man Paul hath said, 'The head of a woman is her husband,'¹ and a woman without a husband is like unto a ship without a rudder, which is ready to sink, together with the merchandise with which it is laden. And now, O my master and brother, just as in times past thou hast never caused me sorrow [by refusing] anything which I have asked from thee, cause me not now sorrow [by refusing] this thing also, and peradventure the holy Archangel Michael will protect me, for I have no [other] hope here, but I look for the mercy of God and of his holy Archangel Michael."

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,¹ and she said unto him, "O my master and brother, "let thy mercy be with me, and do thou gratify my wish "in this thing also, so that when my courage faileth, and "I become weak and helpless, no treacherous plots may "rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I "am ready to perform for thee, for thou knowest that I "never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into "the hands of the holy Archangel Michael whom thou "hast had painted upon this wooden tablet, and also to "entreat him on my behalf that he may become my "guardian until the day of my death; for when thou shalt "have gone forth from the body I shall have no hope in life "except in God and His Archangel Michael, for thou knowest "that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy "Archangel Michael, who didst slay the serpent of old, "who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

"and didst hurl him chained into the fiery pool filled with
"fire and sulphur, who dost at all times bow thyself down
"in supplication before the Good Father for the sake of
"the race of men, thou likeness and similitude of God
"Almighty, behold I place in thy hands this day my wife
"Euphemia as a deposit, that peradventure thou mayest
"watch over her, and deliver her from all the plots and
"wiles of the Devil who will rise up against her; and
"when she prayeth unto thee for help, do thou hearken
"unto her, and deliver her, for we have no hope save in
"God and in thee." And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read $\mu\omicron\upsilon\gamma\alpha$ "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

"palace and the Emperor loveth him;" and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, "How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will."

And the Devil answered, "Who is this guardian?" and Euphemia said, "Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me." And the Devil answered, and said unto her, "Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, 'Whosoever shall offend in one commandment shall be guilty of them all,'¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, 'God shall destroy everyone that speaketh falsehood',² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, 'From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?'" And Euphemia answered, "What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

"words, O my noble sister. I swear to thee by God Almighty and by His holy and mighty Archangel Michael, who slew the dragon of old, that from the day wherein my husband went forth from the body until this day no man hath passed through the door of my bed-chamber, neither have I permitted any man to approach me, nor even to look upon my face."

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, "First of all thou didst say, 'No man hath come nigh me since my husband died,' and behold, [p. 106] now thou dost commit sin and fullest iniquity, for behold, thou hast sworn a false oath. 'Didst thou not but a little time back say, 'First I will go into my bed-chamber, and take counsel with the guardian into whose hands my husband committed me, before he went out of the body?' Is not a guardian a man? Have not men ever been made the guardians of women? Is there not then a man in thy bed-chamber? 'And now, inasmuch as I find this man, concerning whom thou hast spoken falsehood, and hast sworn a lying oath, in thy bed-chamber, I would never acknowledge thee to be my kinswoman even if thou wert to give me all thy wealth.' And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, "O my sister, this thing—to dwell with a man—is impossible for me to do, and I tell thee that neither for the wealth and the ornaments which thou hast brought unto me [to cause me to do] this thing, nor, in truth, if they were to give me all the riches which are in the palace of the pious Emperor Honorius, and all the ornaments which he hath, and the wealth of the whole world, could I break the compact

"which I made with my blessed husband Aristarchus, the
"glorious general, [p. 107] and live together with a strange
"man until I depart unto him. And I am pure from all
"uncleanness. I did say that my guardian was in my bed-
"chamber, and in saying this I did not lie. The guardian,
"into whose hands my master and husband committed me,
"is mightier than any other guardian and than all the kings
"of the world. He hath no need of any one to inform
"him concerning sin, or what is good, or that which we
"decide concerning him, but that which we think upon,
"and that upon which we meditate in our hearts and minds,
"he knoweth straightway. If it be a little thought of the
"Devil which entereth into the heart of anyone, from the
"moment when he prayeth in the mere name of that
"guardian his heart gaineth confidence, and if a legion of
"the Devil's army besiegeth him, or appeareth to encamp
"round about him, if that guardian cometh he maketh it
"to disappear like smoke. If thou wishest, O my sister,
"I will commit thee into the hands of that guardian that
"he may be thy helper until the day wherein thou must
"depart from the body, and at thy death he will give
"thee over into the hands of the Good God as a precious
"gift, and thou shalt inherit everlasting life."

And the Devil, who was in the form of a nun, answered and said unto her, "Shew me this man, then, for
"according to what thou sayest he must be very rich." Euphemia answered and said to him, [p. 108] "First of all
"rise up, and let us turn our faces to the east, and let
"us pray and offer up supplication before God. And do
"thou make confession concerning that which thou didst
"think in thy heart about that guardian, and say these
"words: 'O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’¹ And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

"without enquiry, and eat with thanksgiving."¹ And again "the Apostle hath commanded us in his Epistle, saying, "Pray without ceasing, and in everything give thanks,"² "and no man of God ceaseth from praying by day and "by night. If then, thou art a woman and there is no "root of craftiness hidden in thy heart, arise, and let us "pray together, and after the prayer I will bring that "Guardian, and thou shalt see him, and shalt salute him "mouth to mouth, if by any means thou art worthy to "look upon his face."

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, "O Michael, the Archangel, who "didst destroy all the might of the Adversary, help me "in this hour of necessity, for thou knowest, O my master, "that thou art he, into whose hands my blessed husband "committed me before he went forth from the body, that "thou mightest watch over me, and be a strong tower "for me against the devices of the Enemy;" and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider's web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x. 8; 1 Corinthians x. 27. ² 1 Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. 111] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O holy Archangel Michael, help me, and deliver me out of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what would I do unto thee, O Euphemia, if I could come to thee! I wished to seduce thee, and to drag thee down to perdition with me, but I find that thou hast conquered me through this wooden tablet to which thou clingest. In days of old I stirred up the Jewish nation against the Messiah, Whom they call Christ, for I thought that I should destroy His power, but He hath humbled me and my power by the wood of the Cross. It was I who in the beginning seduced Adam and Eve, and made them transgress the commandment of God, and I made them aliens unto Paradise and the habitation of light. And again, it was I who led astray the angels until they were cast out from their glory, and it was I who made the giants to sin until God destroyed them by the waters of the Deluge. [p. 112] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and 'Thedôim,' and
 "Zôboim, how to commit wickedness so great that at length
 "God rained upon them fire and sulphur, and destroyed
 "them. It was I who shewed Jezebel how to sin, and I
 "slew Ahab also with her in her sin. It was I who stirred
 "up the children of Israel against Aaron, and they wearied
 "him until he made a calf for them to worship, and God
 "was angry with them, and destroyed them, and, in short,
 "it is I who have made all sin to come into being. Was
 "it not thou, O Michael, who didst cast me and my angels
 "forth from heaven down into a pit filled with fire? And
 "behold, O Michael, I have left thee heaven and earth,
 "and we fly by ourselves in the air, hither and thither,
 "and we overcome those whom we are able to destroy,
 "one by fornication, another by adultery, another by swear-
 "ing falsely, another by backbiting, another by craftiness,
 "another by fraud, another by envy, another by scorn,
 "and another by theft; and if we know that we are not
 "able to overcome a man by such wiles, we bring upon
 "him a sleep so deep that he is unable to watch and to
 "make an opportunity wherein he may pray for his sins.
 "Behold, moreover, we have left thee heaven and earth
 "so that we might not see thy face, for thy form terrifieth
 "us greatly, [p. 113] and thy apparel in the painting which
 "is painted upon this wooden tablet in divers colours by
 "sorcery overcometh my mighty power this day. It was
 "wood, which they made into a Cross, that tore me up

[†] ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare Ε CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes ثاديم.

"by the roots in days of old, and now, again, it is wood,
 "upon which thy effigy is painted, which hindereth me,
 "and overcometh me and all my host this day, and which
 "doth not allow me to work my will upon the honourable
 "lady Euphemia this day. By Hercules, this day doth
 "Michael afflict me on all sides, and I am in sore straits!
 "What shall I do unto thee, O thou honourable lady Eu-
 "phemia? Thou art saying at this moment that I shall
 "not overcome thee so long as thou trustest in this little
 "wooden tablet which is in thy hands, and if it be so,
 "know that I will come to thee another time on a day
 "which thou shalt not know, that is to say, on the twelfth
 "day of the month Paōni,¹ for on that day Michael will
 "be in conclave with the angels, and will be bowing down
 "and praying with all the angel host outside the veil of
 "the Father for the waters of the River (*i. e.*, the Nile)
 "of Egypt, and for dew, and for rain. And I know that
 "it will happen that he will continue in prayer ceaselessly
 "for three days and three nights, and in prostrations and
 "bowings down, without standing up, until God shall hear
 "him and grant him his requests. And moreover, I will
 "come on that day, yea, I will come to thee prepared
 "with my mighty power, and I will lay hold of this tablet
 "of wood which is in thy hands, and I will smash it in
 "pieces upon thy head, [p. 114] and we shall see if thou
 "canst bring the Archangel Michael here to help thee on
 "that day." And when the prudent woman heard these
 things she took the picture of the Archangel Michael and
 ran out of her bed-chamber after the Devil, and straight-
 way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paōni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paōni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paōni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.

Acts iii. 23.

thy husband's possessions. Thou sayest, 'I will give alms
"for the salvation of his soul', but behold, he hath already
"inherited the good things of the kingdom of heaven.
"It is not for thee to increase the offerings and all the
"oblations which thou makest, and the many prayers which
"thou offerest up. Give a little, and keep a little in thy
"house lest, after a time, thou come to the end of thy
"wealth; and besides this, if the Devil seeth thee making
"alms in this wise he will become envious of thee, [p. 117]
"and he will scatter thy possessions as he scattered those
"of Job; for he did thus to the poor, and therefore the
"Devil destroyed everything which he had, and he even
"put loathsome worms in his body, and sorrow for his
"sons and his daughters, for he made the house in which
"they were to fall upon them, and they died together.
"And the Devil also was envious of the holy man Tobit
"because of the deeds of mercy which he was wont to
"do, for he used to bury the bodies of the dead¹ which
"he found unburied, and the Devil envied him and brought
"him to poverty—now he was very rich—and at length
"he made birds to void dung in his eyes and they
"became blind: now it was not mere birds that did this,
"but it was the Devil himself and his demons who took
"upon themselves the forms of birds, and made him blind
"because they were envious of him. And, moreover, my
"daughter, if thou wilt hearken unto me according to the
"commands of God, cease from such works as those
"which thou doest. And, moreover, God hath told me
"to say unto thee, 'Behold, thou hast no son by thy
"blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
 “thou shalt have gone forth from the body he may inherit
 “the possessions which thou hast, and may perform thy
 “commemoration when thou hast gone forth from the
 “body; for what wilt thou do? [p. 118] if thou remainest
 “childless there is no hope for thee for ever.’ And,
 “moreover, God hath commanded me to say unto thee,
 “If thou wilt hearken unto Me, and wilt take a husband,
 “marry Hilarichus who is about to go to war with the
 “Emperor Honorius, for behold he wisheth to make ready
 “his army, and to snatch his empire out of his hands,
 “and to make himself master of all the wealth of the
 “Greeks’.”

Then the prudent woman Euphemia perceived the
 wiles of the Devil, and she knew that it was he who
 was speaking with her, by reason of words which were
 full of passion, and she said to him, “Shew me where it
 “is written in the Scriptures, Make neither charities nor
 “offerings, or, Thou shalt not pray, or, Thou shalt marry
 “a second husband. On the other hand we find that God
 “commandeth in several places, saying, ‘Charity shall cover
 “the multitude of sins’;¹ and again, ‘Mercy maketh a man
 “to be praised in the judgment’; and again, we hear the
 “prophet crying out, saying, ‘Bring your sacrifices, and go
 “into His courts’;² and again, in another place, ‘Sacrifice
 “and words of blessing glorify Me’;³ and again, ‘The
 “sacrifice of God is a holy heart’;⁴ and again, we hear
 “Paul the teacher preaching unto us with his sweet words,
 “saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. ² Psalm xevi. 8. ³ Psalm l. 14, 15, 23

⁴ Psalm li. 17.

"thanks'.¹ And besides, thou sayest unto me, [p. 119]
 "Marry a second husband', but the man, whose name
 "thou hast first mentioned to me, and with whom I am
 "to dwell, is a heretic and an atheist, whom God shall
 "destroy without delay, and He will put a bridle in his
 "mouth, and bind him in the depths of the sea, and He
 "will humble him and all his hosts before the pious Ho-
 "norius."

"And again as concerning marriage with a second
 "husband, Solomon hath informed us in *Physiologus* that
 "when the first mate of the turtle-dove dieth, it doth not
 "dwell with a second mate, but it departeth into the
 "wilderness, where it hideth itself until the day of its
 "death. And he also sheweth us that the raven family
 "doth not dwell with any mate save one, and that as we
 "rend our garments for our brother when he dieth, even
 "so likewise when a raven dieth his mate draweth out
 "her own tongue, and splitteth it with her claws, so that
 "when she uttereth her cry every one may know that
 "her mate is not there, and if another raven desireth to
 "take her by violence she crieth out straightway, and
 "when all the other ravens hear her cry they know by
 "her cleft tongue that some other raven wisheth to take
 "her by violence, and they gather together to help her,
 "and to rebuke the raven that wisheth to take her by
 "violence. Now therefore when children see ravens ga-
 "thered together in this manner, [p. 120] and uttering cries
 "wishing to rebuke the raven that desireth to take her
 "by violence, and that desireth to go astray from that
 "which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

"dren are wont to say, 'The ravens are celebrating a
"marriage to-day', and they know not that the ravens
"wish to rebuke the raven that desireth to make to sin
"the raven whose mate is dead. And moreover, far be
"it from me ever to bring anyone else into my marriage
"with my master and husband Aristarchus, and I will never
"cease to make the offerings and to do the charities which
"my blessed husband was wont to do before he died, in
"the name of the holy Archangel Michael. And now,
"shew me who thou art that thus bearest such great glory
"and majesty, and whence hast thou come, and what is
"thy name, for thy coming unto me hath disturbed me
"greatly."

And the Devil answered saying, "Art not thou she
"who hath made supplication unto God from the day
"when the Devil came unto thee in the form of a nun
"wishing to seduce thee? And did he not say unto thee,
"I will come unto thee on the twelfth day of Paôni, which
"is the day of the Archangel [Michael], and did he not
"say unto thee, 'The Archangel Michael will not cease
"on that day from bowing down in prayer before God
"for the waters of the River (*i. e.*, the Nile), and the
"rain, and the dew'? I, then, am Michael the Archangel
"whom God hath sent to thee to help thee until the sun
"setteth this day, in order that the wicked hunter may
"not come and do that which is evil unto thee, [p. 121]
"and therefore it is meet that thou shouldst come and
"kneel in adoration unto me; and I have left my angels
"that I might come unto thee." And the honourable lady
Euphemia answered and said unto him, "I have heard in
"the Holy Gospel that when the Devil came unto our
"Good Saviour to tempt Him, he said unto Him, 'Fall

“down and worship me, and I will give Thee all the
“kingdoms of the world, and the glory thereof,”¹ and that
“Christ knew at once that he was the Evil One and
“rebuked him; perhaps thou art he who wisheth to lead
“me astray?” And the Devil answered, “I am not he
“—and far be it from me ever to become so—and how
“could such as he be found [arrayed] in such glory as I
“bear? For from the time when he disobeyed God’s
“command, He was angry with him, and He commanded
“me, Michael, and I stripped him of all his glory.” And
the noble woman answered, saying, “If thou art Michael,
“where is the figure of the Cross which should be upon
“thy sceptre, according to what I see painted in this
“picture wherein the figure of Michael is depicted?” And
the Devil answered, saying, “Painters wish to decorate their
“pictures in order that their art may be the more glorified,
“[p. 122] but the figure of the Cross is not with us nor
“with all the other angels.” And Euphemia answered,
saying, “How can I believe thy words? For no man will
“fulfil the behest for which any soldier hath come from
“the Emperor, neither will he by any means receive him,
“unless he bear the token of the Emperor; and, moreover,
“thus is it with the letters which the Emperor sendeth
“forth from his kingdom, no man believeth that they are
“genuine unless they be sealed with the Emperor’s seal;
“and thus also is it with the angels who come upon the
“earth, for if the figure of the Cross of the King of glory
“be not with them, men will not believe that they are
“angels, but they will flee from them [believing] them to
“be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

"of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever."

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, "This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand." And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, "O Michael the Archangel, help me in this hour of need." And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have
"sinned against heaven and in thy sight, [p. 124] for I
"have dared to come into the place wherein is thy pic-
"ture; I entreat thee not to destroy me before my time,
"for the Creator hath granted me a few days. And thou,
"O Archangel, art he who made me an alien unto the
"mansions of heaven, and now I will depart and flee from
"before thee until the day of my great disgrace, and I
"promise and swear unto thee before God that I will not
"return from this time forth to tempt men or women in
"the place wherein thou art." Now while the Devil was
saying these things he was gripped fast in the hand of
the holy Archangel Michael, like a bird in the hand of
a little child, and when the Archangel had made him
suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honour-
able lady Euphemia, saying, "Be strong, and of good
"courage, and be not afraid of the Devil, for he shall
"not have power to overcome thee from this time forth.
"I am Michael the Archangel whom thou servest, into
"whose hands thy blessed husband Aristarchus the general
"committed thee. I am Michael, and it is before the pic-
"ture in thy bed-chamber upon which my form is painted
"that thou offerest up prayer every day, and I am Mi-
"chael who take thy prayers before God. It was I who
"stood by at the time when thou saidst unto thy hus-
"band, 'Let be painted for me a picture of the Archangel
"Michael that I may place it in my house as a protector,
"["p. 125] and thou shalt commit me into his hands that
"he may be my guardian, and may be my helper before
"God until He visit me, and I depart to Him after the
"manner of all men'. I am Michael who hearken unto

"everyone who prayeth unto God in my name. Be not "afraid, for behold after thou hast performed the service "which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee "up into the rest of God which thy husband hath inherited. "Peace be with thee." And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, "Rise up, O woman, blessed of God and man! Verily "God hath accepted thy sacrifices from thee like [those] "of Abel the righteous man, and He hath smelled the "[savour of thy] offering like that of Melchisedec, the

"King of Salem, the priest of God the Highest, because "thou hast brought them in uprightness." And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, "O my holy father, "receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed "husband, in the name of the holy Archangel Michael, "[p. 127] that he may pray for me and for my blessed "husband, Aristarchus the general, before God, and that "He may shew mercy unto my wretched soul at His "terrible judgment seat;" and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paóni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be separated from my poor body until the day of the great "judgment, for behold the Archangel Michael hath come "for me, and with him are my husband Aristarchus and "a multitude of angels;" and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, "I entreat thee for God's sake "to shew me a favour and to give me the picture of the "Archangel Michael, that I may kiss it yet once more "before I depart from the body," and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, "O my master, thou holy Archangel "Michael, stand by me in this terrible hour." Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakè, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, |and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.|

.....
 Νῖω† ἥεν νῖςμοῦτ τηροῦ πενὰγριότατος ἐτ
 σμαρwoῦτ. φη εἶ μεζ ἐβολῆεν πι πῆλ ἐθ
 οὔαβ οὔος ἐφσηκ ἐβολ ἥεν ἀρετῇ νῖβεν ἀββα
 θεὸδοσιος. Πωρη ἢ νῖνιο† ἢ ἀποστολος
 οὔος πωφῆρ ἢ νῖαγγελος πῖαρχνῆςπισκοπος
 ἦτε † Βακὶ ρακο†(?) ἥε]ν πῖεζοοῦ ἢ

Ἀ. Ἀ. ωαι ἢ πῖαρχναγγελος ἐθ οὔαβ μῖχανλ. Ἐτε
 φαι πε σοῦ ἰβ ἢ πῖλβοτ ἐτ σμαρwoῦτ ἀωφ.
 οὔος ἀφσω ἢ ζαν μῖω ἢ σασι εἶβε νῖμετ-
 ναντ νῖμ νῖαγραπῇ εἶτοῦ . . . μ

. . . εἶτε . . ἢφ† . . μῖχανλ . . εζοοῦ ἢ ωαι
 κατα ἄβοτ Δε πῖαρχναγγελος ἐθ οὔαβ q ἐρ
 διλκωνῖν δε ἢνῖωοῦ οὔος ἐφῖνι ἢ νοῦζβνοῦι
 εἶθανεῦ ἐ πωωι ἢ πεμθο ἢ φ† qσωκ ἐβολ
 ἢ νοῦ εἶημα τηροῦ οὔος οὔν . . . ετ† ἥεν
 οὔραωι φαι ερε φ† μεῖ ἢμοq Οὔος ἀφσασι οὔν

Ἀ. β. εἶβε νῖ ἐθ οὔαβ ἐτ ἥεν νῖγραπῇ ναι ἐταq
 † τοτq νῖμωοῦ ἢξε πῖαρχναγγελος
 ἐθ οὔαβ μῖχανλ οὔος ἀφναζμοῦ
 ἐβολῆεν ἢ οὔζοxζεx τηροῦ
 νῖμ ἢ οὔ ἀναγκῇ ἥεν
 οὔζιρῖνῖν ἦτεφ† ἄμῖν

¹ The first leaf of the MS. is torn in many places and several lacunae occur in the text.

- Ἀνοκ ተሰጠ ἢ τὰρχη ἢ πῖσας ἔβoλῃεν φη
 ἔτοι ἢ σoλσελ μῆν ἂν νομῖ ἥεν ῥωv μῖβεν φη
 ἔτ σωoγῆ ἢ πκαῖ τῆρη* οὐoῖ ῥῃoτῃετ ἢ
 μῖβλωτ φη ἔτ οὐωv ἢ φρo ἢ πῖσας ἢ οὐoῖ
 β. α. μῖβεν ἔτ κωῖ ἥεν οὐσποῶv. Μῖμ πε φαι. 5
 ἢoοῖ πε πῖoῖo ἢ φῖ φαι ἔτε ἄνοκ ተφωv
 ἢ πεῖσωμῖ ἥεν τῶσῖς οὐoῖ ተσωv ἢ πεῖ-
 σoῖ ἔτ τῖνοῦτ ἔ πῖποτῖpῖoῖ οὐoῖ ተῖ ἢ-
 μoῖ ἢ μῆ ἔθ νᾶῖτ ἔpῖ. ἢoοῖ πε πᾶoῖ
 οὐoῖ πᾶnoῖτ ἡoῖ πᾶoῖ πῖσωτῆρ ἢ πτῆρη φη 10
 ἔτ ωv ἔβoλῃεν pωῖ ἢ ἄλῃoῖoῖ φη ἔτ ῥῖ
 φρωoῦv ἥλ τῖμετρωμῖ τῆρε φη ἔτ μεῖ ἢ
 νᾶῖ νῆμ μετῶᾶῃoῖᾶῃτ ἔῃoῖ ἔ τῖκωv ἢ
 φῖ. Μῖμ πε φαι. φαι πε πᾶρχῆᾶῖῖeῖoῖ
 β. β. ἔθ οὐᾶv | μῖχᾶῖλ παρχῆoῖoῖ ἢτε τῶoῖ ἢ 15
 μῖφῖoῖ. Ἀλλᾶ ተῖῖoῖ ἔpωτεν ᾶμῆνpᾶῖτ νῆμ
 νᾶῃpῖ ἢ μῆνpῖ ἢτε πῖσας ῖῖᾶ εῃpῆτενῖ
 τoῖτεν νῆμῖ ἥεν τᾶῖ μῖῖ ἢ ἄρχῆ μῖποῖ
 ἢτᾶ ῖῖ τoῖ ἔ πᾶῖ μῖῖ ἢ πεᾶῖoῖ φη ἔτε
 ἢμoῖ ἄῖpῖῖῖ ἢτᾶῖ οὐoῖ ἢμoῖ ῥῶoῖ ἢμoῖ 20
 ἔ σωκ ἢ τᾶ κοῖῖ ἢ κῖῖoῖ ἔ πῖῖpῖ. ῤε
 οῖῖ τετενσoῖῖ ἢ τᾶ μετῖῖῖ τῆροῖ οὐoῖ
 ῤε ἢμoῖ τῖῖ ἢ ῖῖ ἥεν τᾶ μετῖεῖῖoῖ ῖῖᾶ
 ἢτᾶoῖ ἢ οῖῖῖ ἢ κῖῖoῖ ἔ οῖoῖῖoῖ
 γ. α. ἢμoῖ ἔ ep ῖῖῖoῖ | ἥεν φῖoῖ ἔμᾶῖoῖ οὐoῖ 25
 ἢτεσῖᾶ ἥλ τῃpῖῖ ἢ μῖoῖ. Ἀλλᾶ οῖκοῖ-
 ῖ πε πᾶῖv οὐoῖ οῖκοῖ πε ተκῖῖoῖ οῖῖ
 ἔτε ἢτῖῖ[τῆp ῖoῖ]μῖποῖ ἢτᾶῖ ἔβoλῃεν τᾶῖ

- ΛΥΜΗΝ ΕΤΕ ΝΙΜΟΝ ΛΥΜΗΝ ΝΤΑΣ ΩΑ ΚΕ ΛΥΜΗΝ
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΗΟΥ ΤΩΟΥΝ ΕΧΩΙ ΟΥΟΖ
 ΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤΕΘΑΛΑССΑ Ν
 †ΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν
 ΤΑΨΥΧΗ ΝΜΑΥΑΤΣΕ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
 ΝΙΒΕΝ ΝΑΧΟΣ ΧΕ Α ΦΑΙ ΣΙΜΙ Ν ΟΥΖΜΟΤ ΉΑΤΕΝ
 Γ. Β. Φ† | ΧΕ ΑΓΝΟΖΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ν ΠΙΡΩΜΙ
 Ν ΤΟΤΩ ΣΤΑΙΝΟΥΤ ΕΖΟΤΕ ΠΙΚΟСМОС ΤΗΡΩ ΕΤ
 ΜΕΖ Ν ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
 ΜΗΠΩС ΝΤΑΖΙΟΥΪ Ν ΤΑΨΥΧΗ ΟΥΟΖ †ΕΜΙ ΧΕ¹⁰
 ΤΑΚΥΒΩΤΟС ΧΩΣΕΒ ΟΥΟΖ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΧΙ
 ΠΕ ΟΥΟΖ †ΕΜΙ ΑΝΟΚ Ν ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
 ΝΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ΝΤΑΩΤΕΜΤΑΣΘΟΙ ΉΕΝ
 ΟΥΖΙΡΗΝΗ. ΟΥΟΖ ΑΝΟΚ ΑΙΩΑΝΩΑΙ ΉΑ ΝΙΒΙCΙ
 ΝΤΕ ΦΙΟΜ ΝΕΜ ΝΙΖΩΙΜΙ Ν †ΝΑΩΩΑΙ ΑΝ ΉΑ¹⁵
 ΟΥΩΦΙΤ ΝΤΕ ΦΗ ΕΘ ΝΑ † ΩΩΩ ΝΗΙ ΝCΕΧΟС
 Δ. Α. ΧΕ Ω ΠΙΛΤΕΜΙ | Ν ΡΩΜΙ ΜΗ ΠΕ ΦΗ ΕΤΑΩ ΕΡ
 ΑΝΑΓΚΑΖΙΝ ΝΜΟΚ ΕΘΕΚΪΡΙ CΑ ΠΩΩΙ Ν ΤΕΚΧΟМ
 ΙCΧΕ ΚΕΜΙ ΧΕ ΚΟΙ Ν ΖΗΚΙ ΟΥΟΖ ΝΜΟΝ ΖΛΙ Ν
 ΤΟΤΚ ΜΠΕΡΙΡΙ CΑ ΠΩΩΙ Ν ΤΕΚΧΟМ. ΑΛΛΑ²⁰
 ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩС ΝΠΕ Κ† ΝΩΟΥ Ν
 ΤΕΚΚΟΥΧΙ Ν ΠΕΚΙΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ν ΉΗΤC
 ΖΙΝΑ ΝΤΕΚΩΪ Ν ΠΙΧΦΟ ΝΕΜ †ΜΕΤΙΕΒΩΩΤ ΝΕΜ
 †ΚΥΒΩΤΟС ΟΥΝ ΟΥΟΖ ΑΚΝΟΖΕΜ ΝΤΕΚΨΥΧΗ
 ΝΕΜ †ΚΥΒΩΤΟС ΝΕΜ Π ΕΤ ΕΝΤΑΚ ΟΥΝ ΉΕΝ²⁵
 ΟΥΖΙΡΗΝΗ ΕΩΩΠ ΚΕΜΙ Ν ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ
 Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑCΗΝΟΥ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-
 ΤΟС ΙΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟС ΔΕ ΤΑCΑΡΞ

ἢ ρεφερνοβι θαι ετε ἱπι ερ κοινονηι ἱμοc
 ἢ καλωc. πλῶνιν δε πε πα ζητ φαι ετε
 ἱμον ἐμι ἢ ἕητη οὐδε νηβι ἐ πῶωι οὐοc
 πινηβι ἐ πῶωι ἐ †cωογν ἱμοc αν. ναι με
 νιγραφη ετε ἱπισογονογ. Cεβε φαι ἡῶωτεν 5
 τετενcαcι νενηι ἢ φοογ cινα εῶρι ερ cα
 πῶωι ἢ τα cομ μαλιcτα φη ετετεν ερ ἄναρ-
 καζιν ἱμοι εῶριcαcι ἐ περταῖο νεν φα περ
 ε. α. ὁc. Οὐ ἐβολῆεν πκαζι νεναν [αν [πε] ἀλλα
 οὐ ἐβολῆεν τφε πε ἢ οὐcαρκινον αν πε 10
 ἀλλα οὐ ἄcωματοc πε οὐογωῖνι πε οὐθαμῖο
 αν πε ἐβολῆεν πῖομι ἀλλα οὐππᾶ ἐq οὐαβ
 πε ἢ οὐ ἐβολῆεν νιδιακων ἡτε πκαζι αν πε
 ἀλλα οὐδιακων ἐβολῆεν οὐῶαc ἢ cρωμ.
 Οὐαρχων ἡτε πκαζι αν πε ἀλλα οὐαρχη- 15
 αργελοc ἡτε τcομ ἡτε νιφνογῖ πε ἢ οὐαρχη-
 [cτρατγ]ρογc ἡτε πκαζι αν πε φαι ἐτ εqη-
 κοργῖ ἡcε πεqογρο ἕεν πῖναγ ἐτ εqογῶ
 ἀλλα οὐαρχηcτρατγρογc ἡτε τcομ ἢ νι-
 ε. β. φνογῖ qμῖν ἐβολ νεν πεqογρο ῶα ἐνεc. 20
 Αqαcι αν ἕα πτακὸ ἢ νιψγχη ἀλλα οὐρεφερ-
 πρεcβεγῖν ἕα πνογεμ ἢ νενψγχη νεν νεν-
 cωμα ἢ cηογ νιβεν ἕατεν φ† πενρεqθαμῖο.
 Ἡ οὐρεqceμ αν ἀλλα οὐqαιρωογῶ ἕα πτηρη
 ἢ οὐμαcτε ρωμ αν ἀλλα οὐμενριτ ἡτε 25
 τcικων ἢ φ† τηρογ. Ἡ οὐcαcι νταν αν
 πε ἀλλα qoi ἢ cιρηνη νεν οὐον νιβεν ἢ οὐ
 ατ ναι αν πε ἀλλα οὐρεqῶε ἢ ζητ πε ερε

- ̅ς. α. ΘΕΜΕΤΗΛΗΤ ἢ Φ† ΨΟΠ ἢ ̅ΗΗΤϩ | ΣΕ ΦΗ ἘΤ
 ΕΡἘΤΙΝ ΨΑϩΘΙ ΦΗ ἘΤ ΚΩ† ΨΑϩΣΙΜΙ ΟΥΟΖ ΦΗ
 ἘΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϩ. ΟΥΟΖ ἈΝΟΚ ΖΩ
 ἘΤΑΙΝΑΥ Ἐ ΤΣΙΝ† ἢ ΠΑ ̅Θ̅ ̅ΗΕΝ ΟΥΡΑΨΙ ΛΙΖΙ-
 ΤΟΤ ΟΥΗ ἘΡΟϩ ἢ ΦΟΟΥ ΑΤ̅ΘΝΕ ΜΕΤΑΡΚΟC. 5
 ΓΙΕΡἘΤΙΝ ΖΙΝΑ ἢΤΑΒΙ ἢ ΟΥΜΗΨ ΟΥΟΖ ΕΙΚΩΛΖ
 ΖΙΝΑ ἢΣΕΛΟΥΩΝ ΝΗΙ ΑΛΛΑ ΚΗΑΣΟC ἢΘΟΚ ὦ
 ΦΗ ἘΘ ΜΕΖ ἢ ἈΡΕΤΗ ΟΥΟΖ ΚΜΕΙ ἢ †CΒΩ ΣΕ
 ΟΥ ΖΑΡΑ ΠΕ ἘΤ ΕΚΨΙΝΙ ἢCΩϩ ἢ ΤΟΤϩ ἢ ΦΟΟΥ
 ΜΕΝΕΝCΑ ΘΡΕΚ ΕΡ ΨΟΡΠ ἢΤΕΚΣΩ. ΔΚΚΗΗ 10
- ̅ς. β. ἢΣΩ ἢ ΟΥΕΥΕΡΚΩΜΗΟΝ | ἘΣΕΝ †ΡΟΜΠΙ ἢ ΒΕΡΙ
 ΝΕΜ ΤἈΡΧΗ ἢ ΝΙΨΑΙ ἢΤΕ Π̅Θ̅ ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ
 ΡΗ† ΟΥΗ ΑΚΣΩ ἢ ΚΕ ΛΟΓΟC ἘΣΕΝ ΦΗ ἘΤΕ ἢΠΕ
 ΟΥΟΝ ΤΩΝϩ ̅ΗΕΝ ΝΙΜΙCΙ ἢΤΕ ΝΙΖΙ̅Θ̅ΜΙ Ἐ ΝΑΑϩ
 ἘΖΟΤ ἘΡΟϩ ΠCΥΝΓΕΝΗC ἢ Π̅Χ̅ ΠΙΛΓΙΟC ΙΩΑΝΝΗC 15
 ΠΙΡΕϩ† ΩΜC ΠΨΦΗΡ ἢ ΠΙΠΑΤΨΕΛΕΤ ἘΘ ΟΥΑΒ.
 ΜΗ ΚΕΜΙ ΑΗ ὦ ΠΑ ΙΩΤ ΣΕ ΝΑΝΕ ΠΙΨΙ ̅ΗΕΝ
 ΖΩΒ ΝΙΒΕΝ ἢ ΦΡΗ† Ἐ ΑΚΟΥΩΜ ΙἘ ἢΤΕΚCΩ
 ΙἘ ἢΤΕΚΨΛΗΛ ΧΑΟΥΑΨ ΠΙΨΙ ̅ΗΕΝ ΖΩΒ ΝΙΒΕΝ
 ΜΦΡΗ† ἘΤΕϩΣΩ ἢΜΟC ἢΣΕ ΠΕΝCΑΒ ἢ ἈΠΟC- 20
- ̅ς. α. ΤΟΛΟC ΠΑΥΛΟC ΣΕ †ΛCΚΥCΙC ἢΤΕ Φ† ΟΥΗΨ†
 ΠΕ ̅ΗΕΝ ΠΙΖΗΟΥ ΑΚΨΑΝCΩΚ ἘΒΟΛ ἢΤΕΚΤΨΟΥΗ
 ̅ΗΑΡΟC. ἈΝΟΚ ΖΕ †ΝΑ ΕΡ ΟΥ̅Ω̅ ΝΑΚ ΟΥΟΖ
 ἢΤΑCΟC ΝΑΚ ὦ ΠΑ ΜΕΝΡΙΤ ΣΕ ΑΚCΑCΙ ἢ ΚΑΛΩC
 ΟΥΟΖ ΑΚΟΥΩΝΖ ἢ ΟΥϩΙΡΨΟΥΨ ἘΒΟΛ ΑΛΛΑ †ΝΑ 25
 ΕΡ ΤΟΛΜΑΝ ΟΥΟΖ ἢΤΑCΟC ἢ ΦΡΗ† ἢ ΠΨΦΗΡ
 ἢ Π̅Θ̅ ΑΒΡΑΑΜ ΠἈΡΧΩΝ ἢ ΝΙΠΑΤΡΙΑΡΧΗC ΦΗ
 ἘΤΑϩ ΕΡ ΙΩΤ ἢ ΟΥΜΗΨ ἢ ΕΘΗΟC ἘΤΑϩCΟC ἢ

- φ† χε ἰς χε οὐρανῶσι ἢ καὶ νῦν παρὰ τὸ ἢ
 ζ. β. παὶ κε κοπ οὐρ καν φαὶ οὐροῦ | καὶ
 ἡτὴ ἐφρίτεθωντ ἐ πωφῆρι ἢ φ† ἀλλὰ
 ἀνοκ εἶε ἐρ τολμῆρι πᾶ ἢ κοπ ζωλὸς
 οὐρ κατασθῶι ἀν. Χε οὐεὶ ἡθορ πε οὐνοῦ† 5
 ἢ οὐωτ οὐρ οὐδὲ ἢ οὐωτ οὐρ ἑωρ τε
 τμετῶ ἀναζῶι ἐθ μῆν ἐβὼλ πᾶ ἐνεε. ἔν
 φαὶ τῶωτ ἢ πεκρητ χε φ† φῆ ἐταρζονζεν
 νᾶν χε ἡτενῆρετιν ζῖνα ἡτενδὶ ἡμον χε
 εῶβε οὐ τετενῆρετιν ἡμοὶ ἐφρίαβω ἔν 10
 τετενῆρη† ἔν παὶ νῖω† ἢ πᾶ ἐτ φωρῶ
 ἐβὼλ ἔν πικοςμὸς τηρῶ ἡμαγᾶτῶ ἀν ἀλλὰ
 η. α. νῦν ἔν νῖφνοῦ ὁρὸς ἡθωτεν τετενῶω
 ἐβὼλ ἐχωὶ νῖκοῦσι νῦν νῖνῖω† νῖζωοῦτ νῦν
 νῖζῖδῶι ἐρετενχω ἡμὸς χε τεν†ζὸ ἐροκ ἡπ 15
 ἐρ χα ρωκ ἐβὼλζα παὶ νῖω† ἢ νῖνῖ οὐρ
 ντεκταμον ἐ παὶ νῖω† ἢ πᾶ νῦν πταῖδ
 ἢ φῆ ἐτοῦ ἐρ πᾶ νᾶρ ἢ ἔντῶ φαὶ ἐτ ἐρ
 πρεσβεῖν ἕαρον τηρεν ἕατεν φ†. Νῖν νῦν
 νῖω† ἡτε πῖπᾶλλᾶτιον ἐβῆλ ἐ πᾶχῶ νῦν περλᾶρ- 20
 χῆστρατῶροῦς ἐθ οὐαβ μῆχανῶ. Οὐρ μενε-
 σῶς τενηαοῦαζτεν ἡσῶοῦ ζῶν νᾶν ἐ πετεν
 η. β. σῖνῶνῖν ὦ νᾶμενρα† χε πῖθεβῖδ ἀρδῖσι
 οὐρ ρσοῦτων ἀλλὰ ἀμῶνῖν οὐαζῶννοῦ ἡσῶι
 χε οὐεὶ ἢ νῖνῖω† ἡτε πῖπᾶλλᾶτιον κῆν ἢ 25
 ζωλ ἐ πῖζῖπῶν ἡτε πᾶρχῆλᾶγγελοῦ ἐθ οὐαβ
 μῆχανῶ οὐρ ἡτοῦρωτεν νῖν νῦν νῖω†
 ἐταῦ ἐρ ῶορπ ἢ ρῶτεν νῦν πᾶρχῆλᾶγγελοῦ

- ΜΗΧΑΗΛ. ΣΩΤΕΡΗ ΛΗΟΚ ΔΕ ΤΗ ΝΑΤΑΜΩΤΕΝ ΕΡΩΟΥ.
 ΑΔΑΜ. ΣΗΘ. ΕΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΜΩΕ.
 ΑΒΡΑΑΜ. ΙΣΑΑΚ. ΙΑΚΩΒ. ΙΩΣΗΦ. ΜΩΥΣΗΣ.
 ΑΛΡΩΝ. ΙΗΣΟΥ. ΓΕΔΕΩΝ. ΒΑΡΑΧ. ΣΑΜΨΩΜ.
 Θ. Α. ΙΕΦΘΑΙΕ. ΔΑΥΙΔ. ΣΟΛΟΜΩΝ. ΙΕΖΕΚΙΗΛ. ΗΣΑΙΑΣ. 5
 ΙΕΡΕΜΙΑΣ. ΑΝΑΜΙΑΣ. ΑΖΑΡΙΔΑΣ. ΜΙΣΑΗΛ. ΗΛΙΑΣ.
 ΕΛΙΣΕΟΣ. ΝΕΜ ΠΣΩΣΠ Η ΝΙ ΚΕ ΠΡΟΦΗΤΗΣ.
 ΖΑΧΑΡΙΑΣ. ΠΙΟΥΗΒ. ΝΕΜ ΙΩΑΝΝΗΣ ΠΙΡΕΡ Τ
 ΩΜΣ ΝΕΜ ΠΙ ΙΒ Η ΑΠΟΣΤΟΛΟΣ. ΝΕΜ ΠΛΑΓΙΟΣ
 ΣΤΕΦΑΝΟΣ. ΝΕΜ ΝΙΒΕΛΛΟ ΣΥΜΕΩΝ ΠΙΟΥΗΒ ΕΘ 10
 ΟΥΑΒ. ΝΕΜ ΠΧΩΡΟΣ ΗΤΕ ΝΗ ΕΘ ΟΥΑΒ. ΝΕΜ
 ΠΧΩΡΟΣ ΗΤΕ ΝΙΘΜΗ. ΟΥΟΖ ΟΥ ΠΕ ΠΑΣΦΟ
 ΛΙΣΑΧΙ Ε ΝΑ ΠΚΑΖΙ ΗΜΑΥΑΤΟΥ ΑΛΛΑ ΞΕΜΜΑΥ
 ΗΣΕ ΠΟΣ ΗΤΕ ΠΩΟΥ ΝΕΜ ΠΤΑΓΜΑ ΤΗΡΗ ΗΤΕ
 Θ. Β. ΝΙΦΗΟΥΙ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΑΡΧΗΛΓΓΕΛΟΣ ΝΙ- 15
 ΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΝΙΘΡΟΝΟΣ ΝΙΜΕΤΟΣ
 ΝΕΜ ΝΙΣΟΜ ΕΥΜΜΑΥ ΗΣΕ ΝΑΙ ΤΗΡΟΥ ΕΥΤ
 ΩΟΥ Η ΦΤ ΝΕΜ ΦΗ ΕΤ ΑΓΑΙΩ Η ΑΡΧΩΝ ΕΣΩΟΥ
 ΤΗΡΟΥ ΠΙΝΙΩΤ Η ΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗ-
 ΧΑΗΛ. ΑΛΛΑ ΤΟΥΩΩ ΛΗΟΚ ΕΘΡΙΚΟΤ Η ΚΕ ΣΟΠ 20
 Ε ΤΑΥΛΗ ΗΤΕ ΠΙΝΙΩΤ Η ΑΡΧΗΛΓΓΕΛΟΣ ΕΤ ΟΥΑΒ
 ΜΗΧΑΗΛ ΟΥΟΖ ΗΤΑΩΕΝ ΠΙΝΙΩΤ Η ΡΩΜΗ ΗΤΕ
 ΠΚΑΖΙ ΧΕ ΠΩΣ ΣΕΧΗ ΉΕΝ ΠΑΙ ΝΙΩΤ Η ΩΑΙ ΕΘ
 ΟΥΑΒ ΝΕΜΑΝ Η ΦΟΟΥ. ΙΣΕ ΣΕΡΑΩΙ ΖΙΝΑ ΗΤΑ-
 Ι. Α. ΡΑΩΙ ΝΕΜ ΝΗ ΕΘ ΡΑΩΙ ΚΑΤΑ ΠΣΑΧΙ Η ΠΙΑΠΟΣ- 25
 ΤΟΛΟΣ. ΑΠΛΩΣ ΤΗΝΑΖΙ ΤΟΤ ΕΒΟΛΉΕΝ ΦΙΩΤ Η
 ΤΜΕΤΡΩΜΗ ΤΗΡΕ ΦΗ ΕΤ Α ΦΤ ΘΑΜΙΟΡ ΚΑΤΑ
 Π ΕΤΕ ΦΩΡ Η ΙΜΗ ΝΕΜ ΖΙΚΩΝ ΠΑ ΟΣ Η ΙΩΤ

ΑΔΑΜ ἡΘΟQ ΠΕ ἔΤ ΑΙΝΑΥ ἔΡΟQ ΕQΟΙ ἢ ΨΟΡΠ
 ΉΕΝ ΠΛΗΡΙCΤΟΝ ΟΥΟZ ἡΤΑΨΕΝQ ἈΝΟΚ ΕΙΟΙ ἢ
 ΖΟ† ΟΥΟZ †CΘΕΡΤΕΡ ΞΕ ΟΥΕΙ †ΝΑΥ ἔ†ΘΩΟΥΤC
 ΤΗΡC ἡΤΕ ΝΗ ἔΤ ΉΕΝ ΠΛΗΡΙCΤΟΝ ΕΥΡΑΨΙ ΝΕΜΑQ
 ἢ ΦΟΟΥ ΟΥΟZ ΕΥΤΑΙΔ ἢΜΟQ ἈΝΟΚ ΔΕ †ΝΑ- 5

ī. β. ΜΟΥΞΤ ΝΕΜΩΟΥ. ΚΛΗ ἈΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ
 ΟΥΟZ ΑΙΨΑΝ† ΝΑQ ἢ ΦΡΑΨΙ ἢ ΠΑ ΖΗΤ. ΧΕΡΕ
 ΠΑ ΘC ἢ ΙΩΤ ἔΘ ΟΥΑΒ ΧΕΡΕ ΦΙΩΤ ἢ ΝΙΜΕΤΙΩΤ
 ΤΗΡΟΥ ΧΕΡΕ ΦΙΩΤ ἢ ΠΡΕΝΟC ΤΗΡQ ἡΤΕ †ΜΕΤ-
 ΡΟΜΙ ΝΗΕ(sic) ἔΤΑΥΨΩΠΙ ΝΕΜ ΝΗ ἔΘ ΝΑΨΩΠΙ 10
 ΟΥΝ. ΟΥΟZ ἈΝΟΚ ΖΩ ἔΨΩΠ ΑΙΨΑΝ† ΝΑQ ἢ
 ΠΑΙ ΧΕΡΕΤΙCΜΟC ἔΤ ΟΙ ἢ ΜΑΖ Ἰ ἈΝΑΓΚΗ ΖΩQ
 ἡΤΕΡΜΟΥ† ΝΗ ἢ ΦΡΗ† ἢ ΟΥΙΩΤ ἢ ΠΕQΩΗΡΙ
 ΞΕ ἈΜΟΥ ὦ ΠΑΨΗΡΙ ἡΤΕΚ ΕΡ ΨΑΙ ΝΕΜΑΝ ΖΩΚ
 ΉΕΝ ΠΑΙ ΝΙΩ† ἢ ΨΑΙ ἢ ΦΟΟΥ ΟΥΟZ ΑΙΨΑΝΞΙΜΙ 15
 ἢ ΟΥΠΑΡΡΗCΙΑ ΉΑ ΤΟΤΚ ΕΝΑΓΙΡΙ ἢΠΕQΜΕΥΙ

īā. α. ΑΝ ΉΑΤΕΝ ΠΕQΟΥΡΟ ΑΛΛΑ ΑQΖΗΛ ἔΒΟΥΗ
 ΧΩΡΙC ΜΕCΙΤΗC ἢΕ ΡΕQΕΡΦΜΕΥΙ. ΟΙΟΙ ἢ ΑΡΧΩΝ
 ΑΝ ἔΞΕΝ ΟΥΔΑΞΙC ἢ ΟΥΩΤ ΑΛΛΑ ἔΞΕΝ ΠΧΩΡΟC
 ΤΗΡQ ἡΤΕ ΝΙΦΗΟΥΙ ΚΑΤΑ ΠΟΥΑΖCΑΖΗ ἢ ΠΘC 20
 ΟΥΟZ ΝΕΜ ΖΩΒ ΝΙΒΕΝ ἡQΘΖΙ ἔΡΑΤQ CΑ ΞΑΘΗ
 ΑΝ ΑΛΛΑ QΘΖΙ ΔΕ ἔ ΡΑΤQ CΑ ΟΥΙΝΑΜ ἢ Φ†
 ΕQΚΩ† ἢ ΤΟΤQ ἢ CΗΟΥ ΝΙΒΕΝ ἔΞΕΝ ΠΡΕΝΟC
 ἢ ΝΙΡΩΜΙ. ΝΙΜ ΠΕ ΦΑΙ ἔΡΕ ΝΑΙ ΝΙΩ† ἢ ΤΑΙΔ
 ΤΟΙ ΖΙΩΤQ ἢ ΠΑΙ ΡΗ† ΝΕΜ ΠΑΙ ΝΙΩ† ἢ ΩΟΥ. 25

īā. β. CΩΤΕΜ ΦΑΙ ΠΕ ΜΙΧΑΗΛ ΠΙΝΙΩ† ἢ ΑΡΧΗΛΑΓΓΕΛΟC
 ἡΤΕ ΤΞΟΜ ἢ ΝΙΦΗΟΥΙ. ΝΙΜ ΠΕ ΦΑΙ ἔΤΕ CΕ ΕΡ
 ΨΑΙ ΝΑQ ἡΞΕ ΝΙΛΡΕΤΗ ΤΗΡΟΥ. ἡΘΟQ ΠΕ ΜΙΧΑΗΛ

παρχων ἢ ὁμετοῦρο ἢ νιφνογὶ. νιμ πε φαι
 ἐτ α πογρο ερ φωριν ἢμοq ἢ ται νιω† ἢ
 ὀρηπι ἐθ μεz ἐβολῆεν παι νοx ἢ ωογ ογοz
 αq† zιωτq ἢ νοx ἢ στολη ογοz αqμοp q βεν
 παι νοxῃ ἢ νογv zi ὦνι ἢ μιν ἐτε ἢπε 5
 ογον ωπι ἢ πεq ρη† φαι πε Μιχαηλ πιμω†
 ἢ αρχηἀγγελος ἐτ ὅσι. Νιμ πε φαι ἐρε

ιβ. α. νιαγγελος νειμ νιταγμὰ ἢτε νιφνογὶ | ερ
 zελπic ἢ φοογ ογοz εγερ ωαι νημαq βεν
 πεqωαι ἢθοq πε μιχαηλ φηὲτ α φ† θαωq ἢ 10
 αρχων ἢ τεqμετοῦρο τηrc. Νιμ πε φαι
 ἐτε σεzονzen ἢ νιταγμὰ τηρογ ἢτε νιφνογὶ
 σεσωτεμ ναq ἢθοq πε μιχαηλ πιαρχηἀγγελος
 ἐταqσωτεμ ἢ ca φογazcazeni ἢ πῶc ἐ εqzιογὶ
 ἐβολzapoq ἢ πιρεqceμi ἐτ ζωογ. νιμ πε φαι 15
 ἐτ ερε τεxνη νιβεν ἐτ βεν πικocμoc τηp q
 εγκωp q ογοz εγερ ωαι ναq ἢ φοογ. φαι

ιβ. β. πε μιχαηλ πιαρχηἀγγελος | φη ἐτ cov† ἢ
 να νιφνογὶ ογοz qcow† ἢ ναπκαzi qiri ἢ
 πενμεγὶ ἢ πεμῶ ἢ φ† πεν πεqῶμiδ εῶβε 20
 τεqμiω† ἢ ἀγαπη ἐβογν ἐρον. Πλην ατῶνε
 cκaνδαλον να νιφνογὶ ερ ωαι ἢ φοογ ογ
 πε πzωv ἢ να πκαzi βεν φαι ἢ παι ρη† ωατ
 ογpαωi ἢ παι ρη† ογοz ἢτογερ ωαι νειμ
 πιαρχηαγγελος ἐθ ογav Μιχαηλ. Ογοz νε 25
 ογpωμi αν πε ογοz νε ἢμον pωμi ναναγ
 ἐροq βεν πεqῶογ ἢτεqωνῃ zixεν πικαzi ἢ

ιγ. α. φρη† ἐτ cῃνογ† βεν κε μα xε | ογπῶλ

- ΟΥΟΖ ΟΥCΑΡΞ ΑΗ. ΜΗΧΑΗΛ ΟΥCΩΜΑ ΑΗ ΠΕ
 ΟΥΟΖ ΉΜΟΝ ΨΧΟΜ Ή ΟΥCΩΜΑ Ή ΡΕΦΟΥΩΜ
 ΝΑΥ ΕΡΟQ ΙΕ ΉΤΕΡQΑΙ ΗΛ ΠΕQΩΟΥ. ΑΝΟΚ ΔΕ
 †ΝΑ ΕΡ ΟΥΩ ΉΤΑΧΟC ΝΩΤΕΝ ΟΥΟΖ ΉΤΑΘΩΤ Ή
 ΠΕΤΕΝ ΖΗΤ ΉΕΝ ΠΑΙ ΖΥCΟΝ ΣΕ ΝΑ ΤΦΕ ΝΑΕΡ-5
 ΝΟΒΙ ΑΗ ΟΥΔΕ ΉΜΟΝ ΜΕΤΧΑCΙ ΉΕΝ ΤΟΥΜΗΤ Ή
 ΚΕ CΟΠ ΑΗ. ΟΥΔΕ ΧΟΖ ΟΥΔΕ ΜΟC† ΟΥΔΕ
 ΚΑΤΑΛΑΛΙΑ ΟΥΔΕ ΉΩΙΚ ΟΥΔΕ ΗΩΤΕΒ ΟΥΔΕ
 ΒΙΟΥΪ ΟΥΔΕ ΖΛΙ ΕΒΟΛ ΉΕΝ ΠΙCΩΉΕΝ ΑΛΛΑ
 CΕΟΥΑΒ ΕΥΉΤΟΝ ΉΜΩΟΥ ΉΕΝ ΝΗ ΕΘ ΟΥΑΒ 10
 ΙΓ. Β. ΟΥΔΕ ΕΥΨΟΠ ΉΕΝ ΝΗ ΕΘ ΟΥΑΒ ΉΕΝ ΠΙΚΟCΜΟC
 ΨΑ ΕΝΕΖ CΕΕΡ ΨΑΙ Ή CΗΟΥ ΝΙΒΕΝ ΗΑΤΕΝ ΠΙ-
 ΟΥΡΟ ΧC ΉΕΝ ΟΥΨΑΙ Ή ΑΤ ΚΩΡQ. ΣΕ ΟΥΗ
 ΑΥΚΗΝ ΕΖΙΟΥΪ ΕΒΟΛΉΕΝ ΤΟΥΜΗΤ Ή ΠΙΡΕQCΕΜΙ
 ΠΧΑCΙ Ή ΠΙΡΕQΘΑΜΙΘ ΠΧΑCΙ Ή ΜΕΘΜΗ ΝΙΒΕΝ 15
 ΠCΑΔΑΝΑC(sic) CΘΒΕ ΦΑΙ CΕΕΡ ΨΑΙ Ή ΠΑΡΧΗ-
 ΑΡΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Ή ΦΟΟΥ ΠΑΡΧΕΓΟΥC
 ΉΤΕ ΤΧΟΜ Ή ΝΙΦΗΟΥΪ ΦΗ ΕΤΑQΧΩ ΝΑΗ ΕΠΕCΗΤ
 Ή ΤΑΙ ΤΡΑΠΗΖΑ ΕΤΕΝ ΉΠΨΑ ΉΜΟC ΕΤΕ †ΤΡΑΠ-
 ΙΔ. Α. ΗΖΑ Ή ΠΑΙ ΨΑΙ ΦΑΙ ΕΤ ΧΗ ΝΑΗ ΕΉΡΗΗ ΉΕΝ 20
 ΤΦΕ ΝΕΜ ΖΙΧΕΝ ΠΚΑΖΙ ΟΥΗ ΚΑΤΑ ΦΟΥΛΖCΑΖΗ
 Ή ΠΕΝCΩΤΗΡ ΉC ΉC ΨΕ ΠΕQΟΥΑΖCΑΖΗ ΦΑ
 ΠΕQΙΩΤ ΠΕ. ΧΕ ΦΙΩΤ ΝΕΜ ΠΨΗΡΙ ΝΕΜ ΠΙΠΉΑ ΕΘ
 ΟΥΑΒ ΟΥΗΟΥ† Ή ΟΥΩΤ ΠΕ ΟΥΜΕΤΟΥΡΟ Ή ΟΥΩΤ
 ΟΥΘΜΟΟΥCΙΟC Ή ΟΥΩΤ ΉΜΟΝ ΦΩΡΧ ΉΤΑQ. ΟΥ 25
 ΑΤ ΗΕΤΉΩΤQ ΟΥ ΑΤ ΖΟΠQ ΑΛΛΑ ΉΘΟQ ΠΕ ΠΩΠ
 Ή ΠΤΗΡQ CΑ ΗΡΗΗ Ή ΠΕQΕΡ ΨΩΪ ΉΜΑΥΑΤQ
 ΝΑ ΝΙΦΗΟΥΪ ΝΕΜ ΝΑ ΠΚΑΖΙ. ΟΥΟΖ ΑΝΟΝ

15. B. ΖΩΝ ΤΗΟΥ Ω ΝΑ ΜΕΝΡΑΤ ΕΘΒΕ ΣΕ ΛΗΚΗΝ ΝΑ-
 ΕΝΣΟΥΟΝ ΘΜΕΤΗΩΤ Ν ΠΑΙ ΨΑΙ ΕΤ ΦΩΡΩ
 ΝΑΝ ΕΒΟΛ Ν ΦΟΟΥ ΣΕΝΨΩΑ ΕΘΡΕΝ ΕΡ ΨΑΙ ΖΩΗ
 Ν ΦΗ ΕΤ ΕΡΕ ΝΙΑΓΓΕΛΟΣ ΝΤΕ ΦΤ ΕΡ ΨΑΙ ΝΑΓ
 Ν ΦΟΟΥ. ΟΥΟΖ ΝΤΕΝΣΟΛΣΕΛ Ν ΠΕΝ ΣΑ ΒΟΥΗ 5
 ΝΕΜ ΣΑ ΒΟΛ ΉΕΝ ΠΕΣΙΝΖΩΛ ΕΒΟΥΝ Ε ΠΑΙΔΙΠΝΟΗ
 ΦΑΙ ΕΤ ΜΕΖ Ν ΩΟΥ Ν ΦΟΟΥ ΖΙΝΑ ΝΤΕΝΟΥΩΜ
 ΕΒΟΛΉΕΝ ΝΙΑΓΑΘΟΝ ΤΗΡΟΥ ΝΑΙ ΕΤΑΓΣΕΒΤΩΤΟΥ
 ΝΑΝ ΝΣΕ ΦΤ. ΑΛΛΑ ΑΤΕΤΕΝ ΣΟΣ ΣΕ ΙΣΣΕ ΟΥΛΡΙ-
 ΣΤΟΝ Ν ΟΥΡΟ ΠΕ ΣΕΜΨΩΑ ΝΤΕΝΖΕΜΣΙ ΨΑΤ 10
 ΟΥΘΩΖΕΜ Ν ΝΙΝΙΩΤ ΝΤΕ ΠΙΠΑΛΛΑΔΙΟΝ Ν
 16. A. ΨΟΡΠ. ΕΙΕΨΕΝΓ ΑΝΟΚ ΣΕ Ω ΠΑ ΘΣ ΜΗ ΝΘΟΚ
 ΑΝ ΠΕ ΕΤ Α ΦΤ ΘΑΜΙΘΚ ΉΕΝ ΝΕΓΣΙΧ ΝΜΙΝ
 ΝΜΟΓ ΚΑΤΑ ΠΕΓΙΝΙ ΝΕΜ ΤΕΓΖΙΚΩΝ ΟΥΟΖ ΑΓ-
 ΜΑΖΚ ΕΒΟΛΉΕΝ ΠΕΓΩΟΥ ΟΥΟΖ ΑΓΜΟΥΤ Ε ΠΕΚ- 15
 ΡΑΝ ΣΕ ΑΔΑΜ ΟΥΟΖ ΑΝΟΚ ΤΗΟΥ ΤΕΡΕΤΙΝ ΕΒΟΛ-
 ΖΙΤΕΝ ΤΕΚΜΕΤΑΓΛΘΟΣ ΝΕΜ ΤΕΚΜΕΘΝΙΩΤ ΟΥΟΖ
 ΤΤΖΟ ΕΡΟΚ ΕΘΡΕΚ ΤΑΜΟΙ ΣΕ ΜΗ ΝΘΟΚ ΖΩΚ
 ΚΡΑΨΙ ΉΕΝ ΠΩΑΙ Ν ΠΙΝΙΩΤ Ν ΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΣΩΤΕΜ ΠΕΣΑΓ ΝΣΕ ΑΔΑΜ 20
 ΣΕ ΑΖΑ ΑΝΟΚ ΠΕ ΑΔΑΜ ΟΥΟΣ ΑΝΟΚ ΕΤ ΕΣΤΟΙ
 17. B. ΝΗΙ ΕΘΡΙΘΩΖΕΜ Ν ΟΥΟΝ ΝΙΒΕΝ Ε ΠΑΙ ΨΑΙ Ν
 ΦΟΟΥ ΝΤΑΡΑΨΙ ΉΕΝ ΟΥΜΕΤΖΟΥΘ ΕΡΩΟΥ ΤΗΡΟΥ
 ΕΘΒΕ ΣΕ ΕΤΑΙΤ ΣΩΝΤ Ν ΦΤ ΟΥΟΖ ΑΓΕΝΤ
 ΕΒΟΛΉΕΝ ΠΙΠΑΡΑΔΙΣΟΣ ΕΘΒΕ ΣΕ ΛΙΕΡ ΠΑΡΑΒΕΜΙΝ 25
 ΝΤΕΓ ΝΤΟΛΗ. ΉΕΝ ΠΣΙΝΘΡΕ ΤΑΒΟΝΘΟΣ ΕΥΛ ΘΡΙ
 ΟΥΩΜ ΕΒΟΛΖΙ ΠΟΥΤΑΖ Ν ΠΙΨΩΗΝ ΕΤΑΓΣΟΝΖΕΝ
 ΝΗΙ ΕΨΤΕΜΟΥΩΜ ΕΒΟΛ Ν ΉΗΤΓ. ΜΗΧΑΗΛ ΔΕ

- ἡθοῦ ἀγ†ζὸ ἡ πῶς ἔσῳι ῥατ ἐρχα πανοβι
 νηι ἐβὼλ ἐθε φαι †ραῳι ἥεν περῳαι ἡ
 φοοῦ. Ὡ λβηλ πικοῦσι ἡ ῥηρι ἐτ ταινοῦτ
 15. α. ματαμοι ζωκ ιςχε κραῳι ἡ φοοῦ ἥεν πῳαι
 ἡ πινω† ἡ ἀρχηἀγγελος ἐθ οῡαβ μηχανλ. 5
 Ἀνοκ δε †ραῳι οῡοζ † ἐρ ῥαι ἡ φοοῦ σε
 οῡει φη ἐτοῡερ ῥαι ναῖ ἡ φοοῦ ἡθοῦ πε
 ἐταῖ ραι ἡ πα ῳοῡῳοῡῳι νεν πα ὅλιλ ῥα
 φ† οῡοζ ἡπε ρcomc ἐ πῳοῡῳοῡῳι ἡ πα
 con εῳβε σε ἡπε ρενῖ ἥεν οῡςῳοῡτεν ἐθε 10
 φαι ἀνοκ †ερ ῥαι ἡ φοοῦ. Νθοκ δε ζωκ
 ὦ cηθ †ναῡ ἐροκ ἡ φοοῦ ἐκῳεληλ ἥεν πῳαι
 ἡ παρχηἀγγελος ἐθ οῡαβ μηχανλ πεσαῖ σε
 15. β. ἀνοκ μεν †ραῳι οῡοζ †θεληλ. Εῳβε σε
 ἐτα καιν ρῳῃτ ἡ λβηλ πα con ἀ φ† τηιτ 15
 ἡ να ιο† οῡοζ ἡπε τα μαῡ σιμι ἡ οῡερῳ†
 εῳρὲ cῳανοῡῳτ εῳβε σε ἀῖῳῳοῡ ἡσε πε-
 cῑρῳ† εῳβε πεcῑκαῖ ἡ ῡητ ἐcῑν λβηλ πα
 con. Ἀλλα παρχηἀγγελος ἐθ οῡαβ μηχανλ
 ἀῖῳανοῡῳτ ἥεν οῡῃρε ἡ πῑλτικον ἐβὼλῃεν 20
 τφε εῳβε φαι ῡηππε †ραῳι ἡ φοοῦ. Ὡ ἐνωx
 πῑμνι φηῑτ α φ† οῡῳβεῖ ἐβὼλῃεν πικocmoc
 17. α. ῡηππε †ναῡ ἐροκ κραῳι ἡ φοοῦ πεσαῖ σε
 ἀνοκ μεν †ραῳι οῡοζ †θεληλ εῳβε σε πῑενoc
 τηρῖ ἡτε †μετρῳμι ῥαν ἐβὼλῃεν παxpoχ 25
 πε οῡοζ μηχανλ ἡῖxῳ ἡ τοτῖ ἐβὼλ αν ἐγ†ζο
 ῥα φ† εῳρεῖῖαι ἡ νιρεῖῖερνοβι οῡοζ ἡτεῖταν
 ῃῳοῡ ῥα ἐνεῖ ἀνοκ μεν †ραῳι ἥεν περ ῥαι

- ΕΘΕ ΣΕ ΕΤΕΡΟ ΕΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΑ
 ΠΙ ΒΕΛΛΟ ΕΤΑΡΑΙΑΙ ΒΕΝ ΝΕΦΕΖΟΥ ΠΩΣ ΚΡΑΩΙ
 ΝΘΟΚ ΖΩΚ ΣΕ ΟΥΕΙ ΤΗΝΑΥ Ε ΠΕΚΟΥΩΩ ΝΕΜ
 ΙΖ. Β. ΠΩΤΕ Ν ΝΕΦΕΖΩΣ | ΒΕΝ ΘΗΗΤ Ν ΠΑΙ ΑΡΙΣΤΟΝ
 ΠΕΧΑΥ ΔΕ ΝΣΕ ΜΑΘΟΥΣΑΛΑ ΣΕ ΠΩΣ ΑΝΟΚ 5
 ΤΗΝΑΡΑΩΙ ΑΝ ΟΥΟΖ ΑΝΟΚ ΠΕ ΠΙΜΑΖ Π ΙΣΧΕ Ν
 ΛΑΔΜ. Ε Α ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΟΙ Ν ΝΑΕΥΧΗ ΑΓΕΝΟΥ Ε ΠΩΩΙ ΩΑ ΦΤ Ε ΑΓΕΡ
 ΖΜΟΤ ΝΗΙ Ν ΟΥΝΟΧ ΝΑΖΙ ΩΑΤ ΕΓΕΡΖΟΥΟ Ε ΦΑ
 ΛΑΔΜ ΠΑΙΩΤ Ν ΑΗ Ν ΡΟΜΠΙ. Ω ΝΩΕ ΠΙΘΗΝΙ 10
 ΑΝΟΚ ΜΕΝ ΤΣΩ ΝΙΜΟΣ ΣΕ ΝΑΚΟΙ ΝΙ ΦΡΗΤ Ε
 ΤΗΝΑΥ ΕΡΟΚ ΣΕ ΝΑΚΟΙ ΒΕΝ ΟΥΝΙΩΤ Ν ΡΑΩΙ
 ΝΙ ΦΟΟΥ ΠΕΧΑΥ ΣΕ ΠΩΣ ΤΗΝΑΡΑΩΙ ΑΝ ΟΥΟΖ Ν
 ΙΗ. Α. ΤΑΘΕΛΗΛ ΣΕ ΟΥΕΙ ΕΝΑΙΧΗ ΒΕΝ | ΠΙΝΑΥ ΕΤ Α
 ΦΤ ΣΩΝΤ Ε ΠΙΚΟΣΜΟΣ Ε ΠΧΙΝΟΤΕ ΕΒΟΛ ΑΓΖΙΤΕ 15
 ΕΒΟΥΝ Ε ΤΚΥΒΩΤΟΣ ΝΕΜ ΤΑΣΖΙΜΙ ΝΕΜ ΝΑΩΗΡΙ
 ΝΕΜ ΕΒΟΛΒΕΝ ΓΕΝΟΣ ΝΙΒΕΝ ΕΤ ΚΙΜ ΖΙΣΕΝ
 ΠΚΑΖΙ ΟΥΟΖ ΑΦΟΥΩΜ Ν ΝΙ ΚΑΤΑΡΑΚΤΗΣ ΝΤΕ
 ΤΦΕ. Ε ΑΓΣΩΩ ΕΧΩΝ ΝΙ ΠΙΜΟΥ Ν ΖΩΟΥ Ν
 ΖΜ Ν ΕΖΟΥ ΝΕΜ ΖΜ Ν ΕΧΩΡΖ ΟΥΔΕ ΝΠΕ Ν 20
 ΝΑΥ Ε ΦΡΗ ΟΥΔΕ ΠΙΟΖ ΟΥΔΕ ΝΙΣΙΟΥ. ΑΛΛΑ
 ΜΗΧΑΗΛ ΕΤ ΕΡ ΟΙΚΩΝΟΜΙΝ ΝΙΜΟΝ ΟΥΟΖ ΝΠΕ
 Ε ΧΑ ΤΟΤΕ ΕΒΟΛ ΕΤΕΡΟ Ε ΦΤ ΩΑΤΕ ΕΤΑΖΝΟ
 ΙΗ. Β. Ν ΝΙΜΩΟΥ | Ε ΑΥΛΑΙΑΙ ΑΦΟΥΩΝΖ ΕΒΟΛ ΝΣΕ
 ΠΙΩΟΥΕ Ε ΑΙΝΟΖΕΜ ΑΝΟΚ ΝΕΜ ΝΗ ΕΘ ΝΕΜΗΝ. 25
 Ω ΑΒΡΑΑΜ ΦΙΩΤ ΝΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΜΗ ΝΘΟΚ
 ΖΩΚ ΚΡΑΩΙ Ν ΦΟΟΥ ΒΕΝ ΠΩΑΙ Ν ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑΥ ΣΕ ΑΖΑ ΑΝΟΚ ΒΕΝ

ΝΕΜ ΝΑΖΙΟΜΙ ΑΓΘΕΡΕ ΠΙΣΛ ΤΗΡΕ ΒΙ ΣΜΟΥ ΕΒΟΛ
 Ν ΗΝΤ. Ω ΙΩΣΗΦ ΠΙΘΜΗ ΦΗ ΕΤΑΥΧΟΖ ΕΡΟΡ
 ΝΣΕ ΝΕΓCΗΝΟΥ ΚΕΡ ΟΥ ΉΕΝ ΠΑΙ ΜΑ Ν ΦΟΟΥ
 ΚΡΑΩΙ ΉΕΝ ΠΩΛΙ Ν ΠΑΡΧΑΓΓΕΛΟC ΜΗΧΑΗΛ.
 ΑΠΑΞ ΑΠΛΩC ΠΕΣΑΡ ΝΣΕ ΙΩCΗΦ ΠΙΘΜΗ ΉΕΝ 5
 ΟΥΜΕΘΜΗΙ ΓΤΟΜΙ ΕΘΡΙ ΡΑΩΙ Ν ΦΟΟΥ. ΣΕ ΟΥΕΙ
 ΉΕΡ ΠΙΣΙΝΕΡΟΥΧΟΖ ΕΡΟΙ ΝΣΕ ΝΑ CΗΝΟΥ ΟΥΟΖ

Κ. Β. ΑΙΤΗΙΤ ΕΒΟΛ ΨΑ ΟΥΚΑΖΙ Ν ΨΕΜΜΟ ΟΥΟΖ | ΑΙΕΡ
 ΨΕΜΜΟ Ν ΣΩΒ ΧΩΡΙC ΡΕΓΓΤ ΝΟΜΤ ΝΗ Ε Λ
 ΖΑΝ ΚΕΜΗΨ Ν ΠΕΤ ΖΩΟΥΙ ΕΣΩΙ. ΑΓΙ ΨΑ 10
 ΡΟΙ ΝΣΕ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟC ΑΓΝΑΖΜΕΤ
 ΕΒΟΛ Ν ΗΝΤΟΥ ΤΗΡΟΥ ΑΠ ΉΑΕ ΔΕ ΑΓΓΤΖΟ Ε ΦΤ
 ΑΓΑΙΤ Ν ΟΥΡΟ Ε ΧΗΜΙ. Ω ΜΩΥCΗC ΝΕΜ ΛΑ
 ΡΩΝ ΝΕΜ ΗCΟΥ ΝΤΕ ΝΑΥΗ ΟΥ ΠΕ ΠΕΤΕΝΘΩ
 ΝΘΩΤΕΝ ΟΥΝ ΝΕΜ ΠΑΙ ΨΑΙ Ν ΦΟΟΥ. ΠΕΣΕ ΝΗ 15
 ΕΘ ΟΥΑΒ ΣΕ ΠΙΡΑΩΙ ΦΩΝ ΠΕ ΣΕ ΟΥΕΙ ΜΗΧΑΗΛ
 ΔΕ ΑΤ(sic) ΕΡ ΒΑΥ ΜΩΙΤ ΉΑΧΩΝ ΝΕΜ ΠΕΝ ΛΑΟC

ΚΑ. Α. ΨΑΤ ΕΝΒΡΟ ΕΣΕΝ ΝΕΝ ΣΑΧΙ ΟΥΟΖ ΑΓΒΙ | ΜΩΙΤ
 ΝΑΝ ΕΠΙΚΑΖΙ ΝΤΕ † ΕΠΑΓΓΕΛΙΑ ΕΘΒΕ ΦΑΙ ΤΕΝ-
 ΡΑΩΙ Ν ΦΟΟΥ. ΑΝΟΚ ΠΕ ΓΕΔΕΩΝ† ΤΡΑΩΙ ΉΕΝ 20
 ΟΥΜΕΤΖΟΥΟ ΕΘΒΕ ΣΕ ΜΗΧΑΗΛ ΠΕ ΕΤΑΓΙ ΨΑ ΡΟΙ
 ΑΓΜΑΖΤ Ν ΣΟΜ ΟΥΟΖ ΑΙ ΕΒΟΛ ΔΙΒΩΤΕ Ε ΠΚΑΖΙ
 Ν ΜΑΔΙΑΜ ΑΙΝΟΖΕΜ Ν ΠΑΛΑΟC. Ω ΙΕΦΘΑΙΕ
 ΝΕΜ ΑΝΝΑ ΤΕΓCΖΙΜΙ ΟΥ ΠΕ ΠΕΤΕΝ ΉΩΒ ΉΕΝ
 ΠΑΙ ΨΑΙ Ν ΦΟΟΥ. ΑΥΕΡ ΟΥΩ ΝΣΕ ΝΙΚΡΙΤΗC 25
 ΟΥΟΖ ΠΕΣΩΟΥ ΣΕ ΤΑΦΜΗ ΠΕΝΡΑΩΙ ΟΥΝΩΤ

† The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ Ν ΛΘΡΗΝ ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ
 ΚΑ. Β. ΕΝΜΕΤΝΟΧ | ΝΠΕ ΩΗΡΙ ΩΩΠΙ ΝΑΝ ΑΝΘΓΙ ΔΕ
 ΕΡΑΤΕΝ ΕΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΑΝΓΑΙ Ν ΟΥΩΟΥ-
 ΩΩΟΥΩΙ Ν ΦΤ ΑΓСОМС ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΣΕΝ ΠΕΝΘΕΒΙΘ ΟΥΟΖ ΑΓΩΛΙ 5
 ΝΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΩΟΥΩΩΟΥΩΙ ΩΑ ΦΤ
 ΑΓΕΡ ΠΕΝΜΕΥΙ ΝΠΕΜΘΟ Ν ΦΤ ΑΓΕΡ ΖΜΟТ ΝΑΝ
 Ν ΠΙΧΩΡΙ САμψωм λΗΟΝ ΔΕ ΝΕΜ ΠΕΝΩΗΡΙ ΤΕΝ-
 ΡΑΩΙ Ν ΦΟΟΥ. Ω ΔΑΥΙΔ ΠΟΥΡΟ Ν ΘΗΝΙ ΟΥΟΖ
 ΦΙΩΤ ПХЕ ΚΑΤΑ САРЪ ΖΗΠΠΕ ΤΗΑΥ ΕРОК Ν 10
 ΦΟΟΥ ΚΡΑΩΙ ΟΥΟΖ ЕККИМ Ν ТЕК ΚΥΘΑΡΑ ΘΑ ΠΙ
 ΚΒ. Α. Ι Ν ΚΑΠ ΉΕΝ | ΠΑΙ ΑΡΙСТΟΝ ΕΤΑΦΘΑΖΜΕΝ ΕΡΟQ
 ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Ν ΦΟΟΥ.
 ΠΕΧΑQ ΝΧΕ ΔΑΥΙΔ ΧΕ ΉΕΝ ΟΥΜΕΘΗΝΙ ΤΡΑΩΙ
 Ν ΦΟΟΥ ΟΥΟΖ ΤΘΕΛΗΛ ΧΕ ΝΙΩΛΙ ΤΗΡΟΥ ΝΤΕ 15
 ΝΗ ΕΘ ΟΥΑΒ ΟΥΨΑΛΜΩΔΙΛ ΝΤΕ ΦΟΥΑΙ ΦΟΥΑΙ
 ΝΜΩΟΥ ΕΤ СЪНОУТ ΖΙΧΕΝ ΠΑΖΗТ ΠΙΕΡ ΨΑΛΗΝ
 ΔΕ ΕΤ ТОМΙ Ε ΠΑΙ ΩΑΙ ΦΑΙ ΝΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΤΕ ΦΑΙ ΠΕ ΧΕ ΠΑΓΓΕΛΟΣ Ν
 ПБС ΖΙΚΟТ Ν ПКΩТ Ν ΟΥΟΝ ΝΙΒΕΝ ΕΤ ΕР 20
 ЪА ТЕQХΗ ΟΥΟΖ QНΑΝΑΖΜΟΥ. Ω СОЛОМОН
 ΚΒ. Β. ΠΙСОΦОС | ΜΗ ΧΡΑΩΙ ΑΝ ΉΕΝ ΠΩΛΙ Ν ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΠΕΧΑQ ΧΕ ΉΕΝ ΟΥΜΕΤΖΟΥΘ
 ΤΡΑΩΙ ΕΘΒΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΝΘΟQ ΑQΩΩΠΙ ΝΕΜΗΝ ΙΣΧΕΝ ΤΑ ΜΕΤΚΟΥΧΙ ΟΥΟΖ 25
 ΑQӨРЕ ΤΖΙΡΗΝΗ ΩΩΠΙ ΉΕΝ ΝΑΕΖΟΟΥ ΑQТЗΘ Ν
 ΦΤ ΑQЗОНЗΕΝ ΝΗΙ ΕΘΡΙ ΚΩТ Ν ΟΥΗΝ Ν ПБС.
 Ω ΙΕΖΕΚΙΑС ΠΟΥΡΟ Ν ΘΗΝΙ ΜΗ ΝΘΟК ΖΩК ΚΡΑΩΙ

ἢ φοοῦ ἥεν πῶαι ἢ παρχηαγγελος ἐθ οὔαβ
μυχανλ. Πεχαρ δε πῶς ἴηααα αη σε δ

κβ. α. nicγριος ἐρ 200γ 20x2ex ἵμοι nem πα
λαος παρχηαγγελος ἐθ οὔαβ μυχανλ ἡθορ
πε ἐταρῳαῖρι ἐρῳοῦ ἥεν πῆςῳρ2 ἐρε τοῦηπι 5
ἰρι ἢ ῥπε ῳο ἢ ραν ε ἀρηα2μεν ἀνοκ nem
πα λαος τηρρ. Ὡ ἡςαας πινῳτ ἢ προ-
φητης οὔ πε πεκραῳι 2ωκ ἢ φοοῦ ἥεν πῶαι
ἢ παρχηαγγελος ἐθ οὔαβ μυχανλ. Πεχαρ
σε φαι πε πα ρῳι σε ηἰβici τηροῦ ἐτ λ 10
μανα22 nem ηερῳφηρ ἐνοῦ ἐςῳι ηαρὸ2ι
ἐρατρ nemni ἡσε παρχηαγγελος μυχανλ ἐρτ

κβ. β. xom nni | nem nomt ῳατ οὔβαστ ἥεν τα
μντ ἥεν οὔβαῳοῦρ ἢ ῳε. Ὡ πα ιωτ ἐθ
οὔαβ ἱερεμιας ἀνοκ ἴηαγ ἐροκ ἢ φοοῦ nem 15
παι ηἰῳτ ἢ ἥηβς ἐτ ἐρ οὔῳηι οὔο2 κραῳι
ἥεν πῶαι ἢ παρχηαγγελος ἐθ οὔαβ μυχ-
ανλ πεχαρ σε ἀνοκ nem ἴραῳι ἢ 2οῦὸ
σε λ ηιοῦρῳοῦ τηροῦ ἡτε ιοῦαα ἰρι nemni
ἢ ηηπετ2ῳοῦ τηροῦ οὔο2 ηαῦβῳτς οὔβηι 20
ἥεν οὔῳακ ηαρε μυχανλ δε ὀ2ι ἐρατρ ηε-
nem ἀρῳῳηι nni ἢ οὔβῳἡθοος nem οὔλμα2ι.

κβ. α. Ὡ ἱεζεκιηλ πινῳτ | ἢ προφητης ἀμοῦ σε
ἡτεκταμον ἐπεκραῳι 2ωκ ἢ φοοῦ ἥεν
πῶαι ἢ παρχηαγγελος ἐθ οὔαβ μυχανλ. 25
Πεχαρ σε ἀνοκ nem ἴραῳι οὔο2 ἴοῦηορ σε
μυχανλ πε ἐταρῳηι nni ἢ ηαχαρτης ἐτ
ςῳηοῦτ οὔο2 αιομκρ αςῳκ nni ἐβῳλ ἡσε

- τα προφητιὰ. Ὁ δανιηλ πιπροφитης φρωμι
 ἵτε νιἐπιθymiλ ми нѡок зок краѡи њ фооу
 бен пѡаи њ пиархнаγγελος ἐθ ογав миханλ.
 Πεχαρ ἵξε δανιηλ xe αѡ њ ραѡи ἐθ наѡφοг
 10. β. ἐ πα ραѡи xe ογѡи | пиархнаγγελος миханλ 5
 ογсоп аи ογδε ѱ аqι ѡа ροи ἐταγ зит де
 ἐ φλακκος ἡ нимоуи аγѣр сфрагизин ἐxωи
 бен зан[с]фрагис. Миханλ де пиархнаγ-
 γελος аqмаѡѡам ἡ ρωоу ἡ нимоуи ἡпоѡѡ-
 бѡит ἐροι ἐ птирѡ ἐταιгко де оуи аqиин 10
 ннι ἡ авбакоуи еqопт ἡ банѡрнoуи еуке-
 ниѡоут оуог аqтсои. Ὁ πι ιѳ ἡ ἀποστολος
 εѡβε оу тетенраѡи ἡѡтѣн оуи њ фооу
 бен пай нѡѡ† ἡ ѡаи ἵτε пиархнаγγελος ἐθ
 ογав миханλ. Πεxѡоу xe ἄнои мен тѣн- 15
 10. α. ρаѡи аи xe ми ἵхн | бен оуниѡ† ἡ емкаг
 ἡ зит бен пxiнѡре нипараномос ἡ ioγδαи
 ер стаγρѡнин њ пен ѡс ιпс пхс ἐ тѣхн
 бен пенѡкаг ἡ зит нем пихѡп εѡβε тзѡ†
 ἡ ии ioγδαи. Астаμον ἵξε мариам †пар- 20
 ѡенос xe асгѡλ ἐ πιἡгaγ ἡ ѡорп ἡ ткγ-
 ριλκн ἡѡс нем нн еѡ немас асxiмн њ
 пиархн аγγελος ἐθ ογав миханλ ἐ аqскер-
 кер њ пиѡии ἐβολгѡ ρѡѡ њ пиἡгaγ оуог
 аqгѣмси зixѡѡ еqгѡ ѡенноуqи ἡ ѡоу xe λ 25
 10. β. пѡс тѡнѡ. Ὁ zαχαριас нем iѡнннс | пѣѡ-
 ѡнри ми ἡѡтѣн тетенер ѡаи зѡтѣн њ фооу
 бен пѡаи њ пиархнаγγελος ннханλ. Πεχαρ

xε †ραωι xε αqερ cφpαpιzιn ηαq † μιxαηλ
 † αρχηαγγελoc ληοκ xε † ογнв ιωαννηc xε
 παωηρι † pεq†ωmc † θooq πε πωηρι † ελiсabет
 тcγrтeннiс † μαpιαμ θμαγ † πбс кατα cαρz
 εθβε φαι τεηpαωι † φοογ. Ω cτεφανoc 5
 παpχηδιλκων † πpοδομαpтγpoc (sic) μη
 κpαωι ζωκ ηεμαν ηен παι ηιω† † ωαι πεxαq
 xε αza xε ηен πιναγ εταγzi ωни εxωι αι-
 κc. a. ναγ † ε ηιφηογi εγooηн· εpe παpχηαγγελoc
 μιxαηλ ηем ηιαγγελoc τηpογ cомс ε πεη 10
 бс ииc πхс eqca ογiηам † φιω† † λγαθoc.
 Ω πi † † λлог αηαηιαс азapιαс ηиcαηλ μη
 τετεηpαωι ζωτεη † φοογ ηен πωαι † παp-
 χηαγγελoc μιxαηλ. Πexωογ † xε ηη εθ ογав
 xε πωc τεηηαpαωι αη xε ηен πxιηθpe ηα- 15
 वोухοδοноcor πoγpο ziτεη ε † zpω † xpωη
 εθ μοz αqογazcazηи † xε φ† † μιxαηλ
 αqηeз πωaz † πιxpωη εβολ αqθpe † zpω
 κc. b. ep † φpη† † ογiω†. Ω πxωpoc † ηиμap-
 тγpoc ηем ηη εθ ογав μη τετεηpαωι † ηω- 20
 теη † φοογ ηен πωαι † παpχηαγγελoc
 μιxαηλ. Πexε ηη εθ ογав τηpογ xε ηен
 ογμεθμηи ογηιω† πε πεηpαωι xε ογei ληαγκη
 ηиβeη ηем † κaз ε† αηqαι ηαpωογ ηιαpχηαг-
 гeлoc μιxαηλ αq† xом ηαη ωα† εηqαι ηα 25
 ηиβacαηoc ετεημμαγ ογoз † теηxωк † теη-
 μαpтγpιλ εβολ ηем πεηλγωη ογoз εθβηтq
 αηбi † ηαι ηιω† † λγαθoη εθβε φαι τεηpαωι

ΚΖ. Α. ἢ φοογ. Ὡ νιταγμα τηρογ ἵτε | φνογὶ
 μη τετενραωι ζωτεν ἢ φοογ. Πεχωογ σε
 ταφμηι πιαωι τηρε φων πε να μενρα†
 ογνιω† γαρ πε πταιὸ ἢ παι ωαι φαι ἐτ φωρω
 ναν ριξεν πκαρι ἱμαγαιτq αν αλλα βεν † 5
 κε φε ογν. Τηογ δε ὦ νιμενρα† ἢ κατ
 ρητ αμωινι ἵτεν ερ σποδαζιν ρων ογν
 ἵτεν λρεζ ἐ μενψγχη βεν πωαι ἢ παρχη λγ-
 γελοσ ἐθ ογав михаηλ ογορ ἱμον ρεβсω
 ἐ νανεγ εγερ πρεπι ἢ πιροп τοι ριωτεν 10

ΚΖ. Β. μη ποτε ἵτεν ρωλ ρεν ρανστολη | εγχαίωογ
 εγ χωнс ἐρε νενсωма μερ ἢ θωλεβ ἵσεκωλ-
 тен ἐβολ βεν ογωπι ἢ πεмθο ἢ нη ἐτε
 нιρεвсω ἐт φερι ὡογ τοι ριῶτογ ογορ ἵσεογ-
 ηογ савоλ ἱμον ἵσε на нιρεвсω ἢ καθαρος 15
 се μηποτε ἵτογ θωλεβ ρωογ ἢ βητεν.
 Мененса παι нιω† δε ἢ ωπι нсезитен ἐβολ
 ἵсе† ωωω ναν βεν нαι сахи ἵσε нη ἐте-
 маγ εγсω ἱмос се ὦ нисагρηт ἐт лови пωс
 τετενωπι ан ἱсхе τετενωπι ан ба тгн ἢ 20

ΚΗ. Α. нирωми пωс ἢ петенωπι ба тгн | ἢ πογρο
 φ† нем пeдapxиcтpатγгос ἐθ ογав михаηλ
 παρχη λγγελοс. Μη τετεν ἐми ан се тαι
 λγλη θα ним пе ογορ φα ним пе παι аpи-
 тон се θα πογρο те нем пeдapxиcтpа- 25
 тγгоγс φн ἐт φωрс ἢ метсωρι нивен
 ἵπεмθο ἢ пeρбс πογρο ἐ аq† наq ἢ нαι
 тαιὸ τηρογ εθεβε тeρмeтсωρι тафμηι. †τοι

- ἢ ψφῆρι δε ἵτетен παρρησιὰ ψα παί μα
 ἔτ σα ἡοῦν οὐοὺ ἀφ' ἡωτεν ἢ παί ρητ' ἢ
 κῆ. β. οὐσυγχωρησις ἢη ἢ πετεν σωτεν ἔροφ. |
 ἐφσω ἥμος σε ἢπ ἐρ ἰ ἐ ἡοῦν ἐ φμα ἢ
 πιζοπ ἢ τζεβσω ἢ ηιζωπ τοι ζι ὅηνοῦ ἀη 5
 ἢη ἢπετενσωτεν εἴβε φη ἔταφ ἐρ τολμαν
 ἀφζωλ ἐ ἡοῦν ἔεν οὐζεβσω ἐσχαῖωοῦ ἢ
 πετεν ρητ' σε οὐ πε ἔταφωπι ἥμοφ. Ἐ-
 ἡνοῦτ σε ἀφροῦσωνε ἢ τοτφ ἢεμ ρατφ
 οὐοὺ ἀφζιτφ ἐ πχακί ἔτ σαβολ πῖμα ἔτε 10
 φρῖμι νάωπι ἥμοφ ἢεμ πῖσῶερτερ ἢτε ἢ-
 ναςζι. τ'ηοῦ δε ὦ ἢεμῖενρατ' μαρενσοῦτων
 ὅηνοῦ ἐ τ'αγλῆ ἔτ σα βολ ζεμσι ἢ οὐκοῦσι
 κῆ. α. ζῖνα ἀφωανὶ ἔτ ἡοῦν ἢσε πῶς | ποῦρο ἢεμ
 πεφάρχηστρατῦροῦς ἢηχαῖλ ἢτεφ τ'ζο ἔροφ 15
 ζῖνα εἴρεφερ οὔναι ἢεμωτεν ἢεμ πῖσωπ ἢ
 ἢη ἔθ ωατμεῶναι ἢεμ ἢη ἔθ ζεμσι ἔατεν
 πῖρο σε πῖαρχηαγγελοσ οὔναιη φη ἔτετενερ
 ωαι νάφ ἢ φοοῦ οὐοὺ φναχα ὅηνοῦ σα βολ ἀη.
 Ἀλλὰ ταξε ἢετενζητ ἢεμ ἢετενψγχι ἢ ωορπ 20
 οὐοὺ τ'ζο ἔροφ σε οὔει νφβί ἢ πωῖω ἔεν ὅηητ'
 ἢπαίωαι ἢ φοοῦ ἀηἢη ποτε ἢτετενσωκῖωτεν
 κῆ. β. ἢ οὐβίσι ἔεν παί μα φαι. Ἀπάζ ἀπλωσ ἀῖκηη
 ἢταμωτεν οὐοὺ ἀ τετενῆη ὦ ἢεμῖα(sic).
 Σε ἢωωω ἔταιφαι ἢμωοῦ μαλῖστα ἢη ἔτ σαχι 25
 ἢεμῖαν ζωοῦ ζαηρωμῖ ἢε ἢπενρητ' οὐοὺ φτ' ἀη
 πε. Ἀλλὰ ἢη ἢαρε οὔαι νάσος ἢηἢ σε αῶ ἢε
 ἢιζεβσω ἔτ χαιῖωοῦ ἢε ἔτ σαιωοῦ ἢε αῶ πε

πολυσελ ἢ πικωμα μη οyon μετωβι ἡατεν
 φτ ἰε φτ μει ἢ πιραμαδ ἐζοτε πιζηκι μη
 ἡεν παογωω αιερ ζηκι ἰε τογωω αν ἐ ερ
 ραμαδ ἰε οyon ογρωμι ναογωω εορεφωπι
 ἡεν ογθεβιο μη ἢπ εσωωπι ἢ παι ρητ ὦ 5

λ. α. наменраѣ | ѿмон φτ οι ἢ ωβι ἰε ρμει ἢ
 πιραμαδ ἐζοτε πιζηκι ἢ πεсωωπι αλλα τῆνα
 тамок ἐ нигевсω ἐт саіωоу нем нн ак-
 ωανογωω ἐ ζωλ ἐ παριστον ἢ мнханл сем-
 пωа ἢ тектнитоу зιωтк. Θωзс ἢ тек λφε 10
 ἡεν ογνεz ογoз ιαz πεκzо ἐβολ ἐτε πεq
 ογωzем φαι πε ἢ παι ρητ εορεκzιογῖ ἐβολ-
 zарок ἢ π ἐт ζωоу нивен ογoз ἢ текеp ωαι

λ. β. нем пiархиаγγελос | ἐο ογав мнханл калωс
 Оγoз аγωанθaгмек ἐ παριστον ἢ мнханл 15
 пiархиаγγελос тоγво ἢ πεкзнт ἐβολzа
 петzооу нивен ογoз αλιογῖ ἐβολzарок ἢ
 меγῖ нивен ет сωq ογoз текстоln ἐт са-
 іωоу ογoз акωанѡе наk ἐ теκκλнcιλ ἢ φт
 ἐте θαι те пнι ἢ те тпроceγχι δοxι ἐβολ- 20
 zарок ἢ порнiλ нивен нем ннѣкаγz нем
 нiωωлeв ογoз тзιωтк ἢ πι тоγво нем тзи-
 рннн нем тмеθmнн ογoз екzнл ἐ ἡoγн e ne-
 qαγλнoу ἡен ογpαωι εορεκpαωι нем пiар-
 хиаγγελос мнханл. Аγωанθaгмек ἐ φмωit 25
 ἢ пzоп ἢ поγро ἢ мнн нем пeqархнcтpа-

λλ. α. τυгоγс | χω ἢ неκμεθнант нем неκλaгaπн
 ἢ ceλoγων ἢ про ἢπι zоп φн δε ἐт ек-

ΝΑΤΗΝΙ ΧΗΛΑΣΕΝΙ ΤΑΦΜΗΝ ΖΙΣΕΝ †ΤΡΑΠΗΖΑ
 ἢ ΠΕΚῚΘΟ ΑΚΩΑΝΟΥΩΩ ΕΘΕΚ †ΩΟΥ ἢ ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝΛ ΠΑΡΧΗΣΤΡΑΤΥΓΟΥΣ ἢ ΠΙ-
 ΟΥΡΟ ἢ ΜΗ. ΧΩ ἢ ΜΗΧΡΑ ΝΕΜ ΜΟΡΦΑΝΟΣ
 ΕΘΡΟΥ ἰ ΕΒΟΛΒΑ ΤΟΤΚ ΕΡΕ ἢ ΟΥΖΟ ΕΡ ΟΥΩΝΗ 5
 ΕΥΜΕΖ ἢ ΡΑΩΙ ΕΡΕ ἢ ΟΥΣΩΜΑ ΖΩΒΣ ἢ ΠΩΙ ἢ
 ΤΕΚΣΟΜ. †ΧΩ ἢ ΜΟΣ ΝΑΚ ΧΕ ΠΕΚΩΟΥΩΟΥΩΙ
 ΝΑΩΩΠΙ ΕΩΩΠ ἢ ΠΕῚΘΟ ἢ Φ† ΝΕΜ ΠΑΡ-

ΛΑ. Β. ΧΗΑΓΓΕΛΟΣ | ΕΘ ΟΥΑΒ ΜΗΧΑΝΛ ΟΥΟΣ ΑΚΕΓΛ-
 ΣΩΛΚ ΩΟΠ ΕΡΟΚ ἢ ΟΥΩΕΜΜΟ ΉΕΜ ΠΕΩΩΑΙ ΕΘ 10
 ΟΥΑΒ ΟΥΟΣ ΑΡΙ ΟΥΝΑΙ ΝΕΜΑΓ. ΠΑΡΧΗΛΑΓΓΕΛΟΣ
 ΔΕ ΜΗΧΑΝΛ ΝΑΙ ΕΒΟΛΒΑ ΧΩΚ ἢ ΤΕΩΩΟΠΚ ΕΡΟΓ
 ΉΕΝ ΟΥΡΑΩΙ ἢ ΤΕΩΟΛΚ Ε ΉΟΥΝ Ε ΤΑΥΛΗ ἢ
 ΠΟΥΡΟ ΉΕΝ ΟΥΟΥΝΟΓ ΕΡΕ ΠΕΚΖΟ ἢ ΟΙ ἢ ΟΥΩΝΗ.
 ΕΩΩΠ ΑΡΕΩΑΝ ΟΥΡΩΜΙ ΕΡΕΤΙΝ ἢ ΖΛΙ ἢ ΤΟΤΚ 15
 ΉΕΝ ΠΕΖΟΟΥ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝΛ ἢ Π
 ΕΡ ΕΡ ΑΡΚΟΣ Ε† ΝΑΓ †ΧΩ ἢ ΜΟΣ ΝΑΚ Ω ΠΙΜΕΝΡΙΤ
 ΧΕ ΦΗ ΕΤΕ ΠΙΡΩΜΙ † ἢ ΜΟΓ ΜΗΧΑΝΛ ΠΕ ΕΤ

ΛΒ. Α. ΩΩΠ ἢ ΜΟΓ ἢ ΤΟΤΓ | ΟΥΟΣ ΕΓΓΑΙ ἢ ΜΟΓ ΩΑ Φ†
 ΕΧΩΚ ΕΚΩΒ ἢ ΜΟΓ ΝΑΚ ἢ Ε ἢ ΚΩΒ ἢ ΣΟΠ ΖΙΣΕΝ 20
 ΠΚΑΖΙ ΟΥΟΣ Φ† ΝΑΝΑΙ ΝΑΚ ΉΕΝ ΤΕΩΜΕΤΟΥΡΟ
 ΧΕ ΠΙΝΑΙ ΩΟΥΩΟΥ ἢ ΜΟΓ ΕΧΕΝ ΠΙΖΑΠ. ΠΑΛΙΝ
 ΣΕΒΗΟΥΤ ΧΕ ΝΑΙ ἢ ΤΟΥΝΑΙ ΝΩΤΕΝ ΑΚΩΑΝΩΩΠ
 ΕΚ ΕΡ ΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝΛ ΚΑΤΑ
 ΛΒΟΤ ΕΤΕ ΣΟΥ ΪΒ ΠΕΖΟΟΥ ἢ ΠΕΓ ΕΡ ΦΜΕΥΙ 25
 ἢ ΤΕΚΕΙΡΩΟΥΩ ΉΑ ΠΕΓ ΔΩΡΟΝ ΉΕΝ ΟΥΡΑΩΙ
 ΚΑΤΑ ΤΕΚΣΟΜ. ΝΘΟΓ ΖΩΓ ΠΑΡΧΗΑΓΓΕΛΟΣ

ΛΒ. Β. ΓΝΑΩΩΠΙ ΓΜΗΝ Γ†ΖΟ ἢ Φ† Ε ΧΩΚ | ἢ ΣΗΟΥ

- NIBEN ZINA ÌTEQ EP ZMOT NAK Ì NEKETIMA
 THPOY KATA PWI Ì PEKMEYÌ. IE XOYΩ Õ
 PMENPIT È XOC NIH XE ΛIΩANT Ì OYMETNAHT
 IE ΔΩPON ÀNOK THTAT NAK BEN ΦPAN Ì FT
 MH OYNOYT PE MUXANH ΩA TA TALE ΘYCIÀ 5
 NAQ ÀNOK ZΩ THTAEP OYΩ NAK Õ PMENPIT
 ÌTAXOC KALOC BEN OYMEΘMH. Õ FH ET
 COYTON BEN ΠIHAZT ÌTE ΠOC. ΠΛHHC COTEM
 ÀNOK THATAMOK MH OYOPYO Ì OYOT AN ET
 ΛΓ. A. ΘHΩ ÈXEH THXΩPA OYOC CECH BEN MEQXIX 10
 ÌXCE ZANTARMA NEM ZANMETMATOI OYOC BEN
 NADAZIC(sic) THPOY ΩA KXEM OYAI EQOC È
 KE OYAI OYOC ΠOYPO CA ΠΩWI Ì ΠTHPQ.
 APEDAN OYAI CEMHE OYMETΩΦHP OYTOY NEM
 OYAI ÌTE NATADAZIC OYOC ÌTEQT NAQ Ì ZAN- 15
 TAIÒ EYOI Ì NOX. MH AQIPÌ Ì ΠAI PHT OYBE
 TEQADAZIC ZOLWC ΘH ÈT EQCH Ì HHTC AΛΛA
 AQIPÌ Ì FH ÈTEMMAV XE QCWOYH ÌXCE OYNIOT
 TE TEQADAZIC OYOC QHENT È ΠOYPO Ì CHOY
 ΛΓ. B. NIBEN OYOC OYONΩXOM ÌMOY È NAEHEQ 20
 NENGEZIC Ì ΠIKOCMOC ÈT OY Ì HICI ZI ΘΛIΦIC
 ZINA ÌTEQXIMI Ì OYΠAPPHCIÀ BATEN ΠOYPO
 Ì ΦPHT Ì OYNIOT Ì PWHI ΩATE ZANKEXO-
 OYHI XIMI Ì OYZMOT ÈBOLZI TOTQ. ΠAI PHT
 OYON NIBEN ÈT T Ì OYAPAPH IE OYΔΩPON BEN 25
 ΦPAN Ì ΠIAPXHAPTELOC QWON ÈPOY ÌNOY-
 ΔΩPON OYOC QIMI ÌMWOY Ì FT Ì ΦPHT ÈT
 EQXΩ ÌMOC ÌXCE ΠXTC ΠENHOYT BEN OYMEΘMH.

- Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἥεν φραν ἢ
 λδ. α. ἢ οὐπροφήτης ἐρεβὶ ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἥεν φραν
 ἢ οὐθμνι ἐρεβὶ ἢ πβεχε ἢ οὐθμνι ογορ φη
 ἐθ πατσε θηνογ ἢ οὐλφοτ ἢ μωογ ρορ ρεν 5
 πα ραν σε ἢθωτεν να πxc αμην ἱσω ἱμος
 νωτεν σε ἢνε ρτακὸ ἢσε περβεχε. Ἐὡπ
 δε ακωανῖνι οὐδωρον ἢ φ† ἐξεν φραν ἢ
 περархнаггелос ἐθ οὐαβ μηχανλ ἱε οὐμε-
 θηαντ ἱε κε ρλι ἢ ἀραπн ἱτε κοῦσι ἱτε 10
 νιω† ἥεν πωαι ἢ μηχανλ ἢπε ερερ ρит б
 ἥεν πιρωβ μнпote ἢτεκτακὸ ἢ πεκhici ἢμιν
 λδ. β. ἢμнок αλλα ναρ† | ρολωс ἥεν οὐταχρο ат-
 бне скандалон. Χε παρχнаггелос μηχανλ
 ρωоп ἢμωογ ογορ ρῖνι ἢμωογ ἢπεμθο ἢ 15
 φ† εγсθoi ἢ сθoi ἢ ογqi ογορ ρβὶ ἢ псoбнι
 ἐсωογ ρина ἢτογ cov† нωογ ἢ ρанλгaθoн
 εγoi ἢ νιω† ογορ ἢτερбιτογ ἢ totq ἢ φ†
 ρина ἢтоγнoгem ἐβολρa никoлacic ωα ἐнеρ.
 Αλλα тeнoγωω e ἐμi ἐ нн ἐτε φ† † ἢμωογ 20
 ἢ ωeвиō ἢ нирωмi ἐт ἢνι οὐωογωογωи nem
 нiλгaпн nem ниметнaнт ἐτογ† ἢμωογ ἢ
 λε. α. φ† ἥεν φραν | ἢ παρχнаггелос ἐθ οὐαβ
 μηχανλ. Νθορ δε ρер διακωνῖν ἢμωογ ἥεν
 пикoсmоc ογορ λγωaнoγōтeв ἐβολρa παι 25
 eωн ωaρωoпoγ ἐpoρ ἐ нeнaγлнoγ ἢ пeρoγpо.
 Cωтeм eθpитaмωтeн ἐ тaи apxн ἐт oи ἢ
 νιω† ρина ἢтeтeн† ωογ ἢ φ† ἢ παρχнаг-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
 Ì ΡΩΜΙ Ì ΘΜΗΙ ΉΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ ΓΜΕΙ Ì
 ΤΜΕΤΝΑΗΤ ΝΕΜ ΤΑΓΑΠΗ È ΠΕΡΡΑΝ ΠΕ ΔΩ-
 ΛΕ. В. ΡΟΘΕОС. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ Ì ΟΥΒΟΗΘΟС
 ÌΜΑΥ È ΠΕСΡΑΝ ΠΕ ΘΕÒΠΙСΘЕ ΝΕ ΟΥΕΥСЕВHС 5
 ΟΥΗ ΤΕ ΘΑΙ ЕСХHК ÈΒΟΛ ΉΕΝ ΠΙΝΑΙ ΝΕΜ ΤΛ-
 ΓΑΠΗ Ì ΦΡΗΤ Ì ΠΕСΖΑΙ ΟΥΟΖ ΝΕ ΟΥΟΝ ÌΤΩΟΥ
 Ì ΟΥΗΩΤ Ì ΔΩΡΟΝ ÈΧΕΝ ΦΡΑΝ Ì ΦΤ Ì ΠΙΑР-
 ΧΗΛΓΓΕΛΟС ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙСХΕΝ ΠΙСНОУ
 ÈΤΑΓΘΩУТ ΝΕΜ ÌΟΥ ÈРНОУ ΟΥΟΖ ΝΑΥΟΙ Ì 10
 ΛΛΟΥ Ì ΠΙВ ΟΥΟΖ Ì ΝΟΥΙΟТ СΩХП ΝΩΟΥ Ì
 ΟΥΗΩТ Ì ΚΛΗΡΟΝΟΜÌÀ ЕСΟΥЕСΘΩН ΉΕΝ ΟΥ-
 ΜΕΤΡΑΜΛÒ ΝΕΜ ΖΑΝΧРHМА ΕΥΟΥ ΝΕΜ ΖΑΝΜΗΩ
 ΛΕ. А. Ì ΖМОТ ΙСХΕΝ ÈСΩΟΥ ΨΑ ÈΖΩΟΥ ΨΑ ΤΕВНΩΟΥÌ
 È ΝΑΩΩΟΥ ΝΕΜ ПСΩХП Ì НЕНКОСМHСIC Ì ΠΙ- 15
 КОСМОС. ΟΥΟΖ ΠΑΙ ΙВ ΝΕ ΟΥΟΝ ÌΤΩΟΥ Ì
 ΟΥСΥННΔЕCIC È ΝΑНЕС ÈΒΟΥН È ΦΤ ΝΕΜ ПЕ-
 РАРХΗΛΓΓΕΛОС ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΑΥΨΑΝΦΟΖ
 ΔΕ È СΟΥІВ ΚΑΤΑ ÌΒΟТ ΨΑΥQIPΩΟΥΨ È ΤΘΥ-
 CÌÀ ΙСХΕΝ ΨΩΡΠ Ì СΟΥ ІА ÈΤΕ ΙВ ΚΑΤΑ ÌΒΟТ 20
 ΕΥΟΥΩΡΠ Ì ΠΙΔΩΡΟΝ ΝΕΜ ΠΗΡΠ È ΤΕΚΚΛΗCΙΑ
 ÌΤΕ ΠΙΑРХΗΛΓΓΕΛОС ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ
 ΟΥΗΩТ Ì СПΟΥΔΗ ΧΩΡΙС ΜΕТАРКОС. ΜΕΝΕΝCΑ
 ΛΕ. В. ΦΑΙ ΨΑΥΒΩΤЕВ Ì ΟΥÈСΩΟΥ È ΑΥΖΙΤΟΤΟΥ È ΠQI-
 ΡΩΟΥΨ Ì ΝΙΒРНОУÌ ΝΕΜ ΝΙΛΓΑΠΗ ΕΥЕР ΠРЕПÌ 25
 È ΠΖΩВ Ì ΠΙΛΑΟС ΟΥΟΖ ΜΕΝΕΝCΑ ΠΙХІНDÌ ÈΒΟΛ-
 ΉΕΝ ΝΙМΥCТHΡΙОН Ì ΡΕQТАНЬО ΉΕΝ ПÈΖООУ
 Ì ΙВ ΚΑΤΑ ÌΒΟТ ΨΑΥΘΩΟΥТ Ì ΟΥΟΝ ΝΙΒΕΝ

- ΕΤ ΨΑΤ Ì ÆΡΕ ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
 ΝΕΜ ΝΗ ΕΤ ΕΡ ÆΛΕ ΖΙ ΖΑΝΟΡΦΑΝΟΣ ΝΕΜ ΖΑΝ-
 ΧΗΡΑ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΟΥΟΣ ΕΥΔΟΖΙ ÈΡΑΤΟΥ
 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ÌΜΩΟΥ ÆΕΝ ΟΥΝΙΩ† Ì ΜΟΘΗΕC
 λζ. α. Ì ΨΥΧΗ ΝΕΜ ΟΥΟΓΩCΘΕΝ Ì ΠΠᾺ ΝΕΜ | ΟΥΡΑΩΙ 5
 Ì ΖΗΤ ΨΑΤ ΟΥΧΩΚ ÈΒΟΣ Ì ΠΙΟΥΩΜ. ΤΟΤΕ
 ΨΑΥΙΝΙ ΝΩΟΥ Ì ΟΥΗΡΠ ΕΓCΟΤΠ ΕΥΩΤΖ ÈΡΩΟΥ
 ΨΑΤ ΟΥΧΩΚ ÈΒΟΛÆΕΝ ΠΙCΩ ΨΑΥΘΩΖC ÌΤΟΥΛΦΕ
 ÆΕΝ ΟΥΝΕΖ ΕΓΤΑΙΝΟΥΤ ΕΥΧΩ ÌΜΟΣ ΧΕ ΜΑΨΕ
 ΝΩΤΕΝ ÆΕΝ ΟΥΖΙΡΗΝΗ Ω ΝΕΝΜΕΝ[Ρ]Α† Ì CΠΗΟΥ 10
 ΧΕ ΑΝΕΡ ΠΕΜΠΩΑ Ì ΟΥΝΙΩ† Ì ΤΑΙΟ Ì ΦΟΟΥ
 ÆΕΝ ΠΧΙΝÌ Ì ΝΕΤΕΝΒΑΛΛΑΧΧ ÈΘ ΟΥΑΒ ÈΒΟΥΝ
 È ΠΗ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
 ÌΜΟQ ÆΕΝ CΟΥ ÌΒ ΚΑΤΑ ΛΒΟΤ ΨΑΤΕ ΠΟΥΨΕΝ-
 λζ. β. ΝΟΥΡΙ | ΦΟΖ È ΜΑΙ ΝΙΒΕΝ ÌΤΕ ΤΧΩΡΑ ΤΗΡC 15
 Ì ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΩ ΨΟΥΨΟΥ ÌΜΩΟΥ
 Ì ÆΗΤΟΥ ÌCΕ† ΩΟΥ Ì Φ† ΠΟΥΡΕΦΘΑΜΙΔ ΕΘΒΕ
 ΠΩΟΥ Ì ΝΟΥΖΒΗΟΥÌ ÈΘ ΝΑΝΕΥ ÌCΕ† ΤΑΙΔ Ì
 ΕΜΤΟΝ Ì ΝΟΥΙΟ† ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ
 † ΤΑΙΔ ΝΩΟΥ ÈΘΒΕ ΤΟΥΠΡΟΖΕ[ΡΕ]CIC ÈΘ ΝΑΝΕC 20
 ÈΤΑΥΟΥΩΝΖC ÈΒΟΛ ÆΕΝ ΦΡΑΝ Ì Φ† Ì ΜΗΧΑΗΛ.
 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ
 ΨΟΥÌΤ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΡΗΟΥΤ ÆΕΝ
 λη. α. Φ† ΝΕΜ ΠΙΔΡΧΗΛΓΓΕΛΟC ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.
 ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΓΟΙ Ì ΝΙΩ† 25
 ΕΥΜΗΝ È ΠΑΙ ΖΩΒ ΦΑΙ Ì ΠΑΙ ΡΗ† ΑΦΟΥΛΖ-
 CΑΖΝÌ ÌΧΕ Φ† ΕΨΤΕΜΘΡΕ ΤΦΕ Ì ΟΥΜΟΥ Ì
 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖÌ Ì Ì Ì ΡΟΜΠΙ ΕΘΒΕ ΝΙΝΟΒÌ

- ἢ νιῶηρι ἵτε νιρῳμι ῳατε πκαρι τηρῳ ἢ
 χημι ῳοορτερ nem nh ἔτ ῳοπ ἢ ῃητῳ εῳβε
 πῃσι ἢ ἱμετατci nem πτακο ἢ πιζκο ἢ
 φρη† ἔτ cῃνοῡτ Τοτε ἃ οὔμηῳ χα τοτοῡ
 ἐβολ αῡμοῡ nem νιτεβνωοῡι αῡρῳ† ἐβολ 5
- λπ. β. εῡσοп σε οὔει | ἢπε πιῳοῡ ἵτε γεῳν ἰ ἐ
 πῳαι οὔδε οὔμοῡ ἢ ῃοῡ ἢп eqi ἐ πεснт
 ῃιxen πκαρι ἢ ῑ ἢ ромпи εῡμην. Παи ρῳμι
 δε ἐθ οὔав nem τερcῃми ἢп οὔχα τοτοῡ
 ἐβολ ῃен φη ἐ ναῡiri ἢμοῡ ката ἂβοτ 10
 εῡтῳв2 ἢ φ† nem περарχηἂггелос мнханл
 εῡxῳ ἢмос σε φ† ἢ мнханл ἢп ерῳли ἢ
 πεκῳρον οὔδε текарапи ἐβολῃарон ἂnon
 ῃа некѣвiаік оὔο2 ἐти εῡῃен nai αῡῃитотоῡ
 ἢ ῳиτ ῃοῡ οὔн оὔο2 ἃ οὔμηῳ ἵτε ἵοῡ- 15
- λθ. α. τεβνωοῡι таκò. Стаxῳк δε ἐβολ | ἢ ромпи
 в† αῡῃитотоῡ ἐ ἱма2 ῑ† ἃ ῃῳв нивен ἔт
 тои нῳοῡ кнн ἐ αῡер ῃае ἐβнл εῡкоῡси
 асcῳп нῳοῡ ἢ οὔτεβνωοῡι τηροῡ αῡμοῡ
 ἐβнл ἐ οὔѣcῳοῡ ἢ οὔῳт. Пexе пeῡcεβнc 20
 ἢ ρῳми ἐ теrмакариἂ ἢ cῃми се ѱ та cῳни
 ἂри ἐми се φοοῡ пе соῡ iἂ ἢ паòпи перрас†
 де пе пῳai ἢ пiарχηἂггелос ἐθ οὔав мн-
 ханл. Марен qиρῳοῡῳ ἐ пiῳῳрон ἵтентниῡ
 ἐ πiοiкonoмoс ἵтeнῳῳт ἐ пai ке ѣcῳοῡ 25
- λθ. β. ῃиἂ ἵтeнcов† ἢ пῳai ἢ пiарχηἂггелос |
 ἐθ οὔав мнханл аηῳанмоῡ де ἂnon на
 пῃс аηῳан ῳнῃ ἂnon ἵοῡῡ оὔн не оὔο2

- μαρε φραν ἢ πῶς ᾧπι εἰς μαρῶν τῶα
 ἐνεε. Πες τερεσιμι δε μαρ σε ρωνῆ ἡσε
 πῶς ὦ πα συν σε ρ νενιι ἡσε παι ἡκαρ σα
 ἡοῦν ἢ παρητ ἰσεν ἡατη ἢ σαρ ἀλλα
 ἡπιχεν ρεπι ἡταρετιν ἡμοκ σε οῦει †σωοῦν 5
 ἢ νη ἔταλῶπι ἡμον. †νοῦ δε οῦνιῶ† πε
 πα ραῶι σε ἡπ εκερ πωβῶ ἢ πα δωρον ἢ
 ϩ. α. †† αριοῦ ὦ πα συν ἢ φρη† ἔτακσος | ἔτ
 α τοοῦ δε ᾧπι ἢ σοῦ ἡβ ἢ παῶπι αῦτωοῦ-
 νοῦ ἰσεν ᾧρπ ἔμαῶα αῦσῶκ ἡποῦᾧᾧᾧ 10
 ἔπτηρῶ ἔβολ οῦορ ἡπ οῦσῶσι ἢ ῒλι ἡτε
 πνοῦ ἡποῦ ᾧσθεν οῦορ ἡπε ῒλι σῶσπ
 πῶοῦ ἔβελ ἔῦκοῦσι ἢ νῶιτ νεν οῦκοῦσι ἢ
 ηρπ ᾧατε ἡοῦ κε ρεβσω αῦκην ἔβηλ ἔ νη
 ἔτ οῦδῖςμοῦ ἢ ἡητοῦ ρολῶς. Μαῦχη δε 15
 ἡεν ναι μαῦ σμοῦ ἔ †† νεν παρχηαγγελοσ
 ἔθ οῦαβ μηχανῆ εῦρῶς οῦορ εῦςμοῦ ἔ ††
 ἢ πῆρσοῦ νεν πῆσῶρρ ἡεν ἡαν ερ μῶοῦ
 ϩ. β. εῦοῶ | ἔβολ εῦσῶ ἡμοσ σε ὦ πενῶς ἡῆς πῶς
 ἡρι βονῆιν ἔρον ὦ παρχηαγγελοσ μηχανῆ 20
 μα†ρρ ἢ πῶς ἔσῶν ρῖνα ἡτερῶοῦν ναν ἢ
 τσις ἢ περρμοτ νεν περρμοῦ μῆποτε ἡτερ-
 τακο ἡτοτεν ἡσε τρῆλπῖς ἡτε τεκ ἡραπῆ
 νεν πεκῶρον φαι ἔτ ἐνῖνι ἡμορ ἢ ††
 ἔσεν πεκραν ἔθ οῦαβ ὦ παρχηαγγελοσ 25
 μηχανῆ. Μῶοκ ἔτ σῶοῦν ἢ νενρητ νεν
 τεῆαῖραπῆ ἔῶοῦν ἔροκ οῦορ ἡμον ἡταν ἢ
 οῦπροστατης ἔβηλ ἔροκ ἡῶοκ ἔτ οἱ ναν ἢ

- ἸΜΜΟC ΟΥΝ ΧΕ ΠΙΘΜΗΙ ΓΚΩ† ΝCΑ ΩΙΚ Μ Π ΕΞΟΟΥ
 ΠΒ. Β. ΤΗΡΓ ΠΒC ΔΕ ΓΗΑΙ ΟΥΟZ Γ† | †ΜΟΥ ΔΕ Ω
 ΠΕΝΠΡΟCΤΑΤΗC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓ-
 ΓΕΛΟC ΚΗΛΥ ΝΘΟΚ Ε ΠΖΩΒ ΤΗΡΓ ΝΤΕ ΝΕΚΕ-
 ΒΙΑΙΚ ΟΥΟZ ἸΜΜΟΝ ΝΤΑΝ ἸΟΥCΑCΙ ΕΞΟΓ ΕΒΗΛ 5
 Ε ΦΑΙ ΖΟΛΩC ΧΕ ΑΝΚΗΝ Ε ΜΟΥ ΕΜΑΩΩ ΑΡΙ
 ΒΟΗΘΗΙ ΕΡΟΝ Φ† ΠΕΝ CΩΤΗΡ ΟΥΟZ ΤΕΝΧΩ Μ
 ΠΑΙ ΚΕ CΑCΙ ΦΑΙ ΧΕ ΤΕΝCΜΟΥ Ε ΠΒC ΠΒC ΠΕ
 ΕΤ ΑΓ† ΟΥΟZ ΠΒC ΠΕ ΕΤΑΓΘΙ ΦΟΥΩΩ Μ Φ†
 ΜΑΡΕΓΩΩΠΙ ΓCΜΑΡΩΟΥΤ ΝΧΕ ΦΡΑΝ Μ Φ† ΩΑ 10
 ΕΝΕΖ ΑΜΗΝ. ΟΥΟZ ΕΒΟΛΒΕΝ ΝΑΙ CΑCΙ ΝΕΜ
- ΠΓ. Α. ΝΗ ΕΤ ΙΝΙ ἸΜΩΟΥ ΝΑΡΕ ΝΙΘΜΗΙ ΧΩ ΜΜΩΟΥ |
 ΙCΧΕΝ CΟΥ ΙΒ Μ ΠΑΘΠΙ ΟΥΟZ ΝΑΥΜΗΝ ΕΥ†ΖΟ
 Ε Φ† Μ ΜΗΧΑΗΛ ΩΑ ΑΧΠ Θ† Ν CΟΥ ΙΑ Μ
 ΠΛΒΟΤ ΑΘΩΡ ΕΤΕ ΠΕΓΡΑC† ΠΕ CΟΥ ΙΒ ΝΤΑΓ 15
 ΠΕ ΠΙΝΙΩ† Ν ΕΞΟΟΥ Ν ΩΑΙ Μ ΠΑΡΧΗΑΓΓΗΛΟC
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Μ ΦΡΗ† ΕΤΕΝΘΟΥΗΤ Μ
 ΦΟΟΥ Ν ΕΡ ΩΑΙ ΝΑΓ ΑΝΟΝ ΔΕ ΝΕΜΩΤΕΝ Ω
 ΝΕΝΜΕΝΡΑ† ΕΤΑΓΦΟZ ΔΕ Ε ΦΗΛΥ Μ ΠΙΓΙΡΩ-
 ΟΥΩ Ε †ΘΥCΙΛ ΕΘ ΟΥΑΒ ΝΑ Ν ΑΡΟΥΖΙ CΟΥ ΙΑ 20
 ΠΕ ΧΩΡΖ Ν CΟΥ ΙΒ ΚΑΤΑ ΑΒΟΤ ΤΟΥCΥΝΗΘΙΛ
- ΠΓ. Β. ΑΓΖΙ ΤΟΤΓ ΝΧΕ ΠΙΠΙCΤΟC Ν ΡΩΜΙ | ΤΑΦΜΗΙ
 ΕΤΕΓΕΥCΕΒΗC Ν CΖΙΜΙ ΠΕΧΑΓ ΝΑC ΧΕ Ω ΤΑ-
 CΩΝΙ ΤΕ ΖΕΜCΙ ΔΕ ΕΡΕ ΕΡ ΟΥ ΜΗΤΕ ΕΜΙ ΑΝ
 ΧΕ ΡΑC† ΠΕ ΠΩΑΙ ΜΗ ΑΡΕ ΕΡ ΠΩΒΩ Μ ΠΙΔΩ- 25
 ΡΟΝ Ν ΑΓΛΑΘΟΝ ΜΗ ΑΖΡΩΩ ΕΧΩ ΝΧΕ ΠΕΡ ΦΜΕΓΙ
 ΕΤ ΤΑΙΝΟΥΤ Μ ΠΑΡΧΗΑΓΓΗΛΟC ΜΗΧΑΗΛ ΦΑΙ
 ΕΤ ΖΟΛΧ ΖΙCΧΕΝ ΠΕΖΗΤ ΧΕ ΟΥΕΙ Ω ΤΑ CΩΝΙ

- ἡπε ἡ ὅρε νε ρατ †ζελπις ἡτε φ† σε ἡθοο
 ἔτ ἐρ ζμοτ ναν ἡ ζωβ μιβεν. πεσε †μα-
 καριὰ δε ἔτεμμαγ σε καλως ακινη νηι ἡ
 ταςυμφονιὰ ἐθ μεζ ἡ ραωι καλως ακινη
 π̃α. α. νηι ἡ οὔσολσελ | νεν οὔραωι νεν οὔμετ-5
 ραμαδ ἡτε νενψγχη ἔτε φαι πε π ἐρ φμεγὶ
 ἔτ ταινοῦτ ἡ πιαρχηαγγελος ἐθ οὔαβ μη-
 χανλ Ταφμηι ὦ πασον σε ιςεν ῥορπ ἡ
 φοοῦ ῥα †ηοῦ ἡπεс ταζηο ἡσε οὔ μοῦμη
 ἡ ἐρμη βεν ναβαλ οὔοζ ἐρε οὔχρωμ οὔωμ 10
 βεν πα са βοῦν εῶβε πῶαι ἡ πιαρχηαγγελος
 ἐθ οὔαβ πενπροστατης μηχανλ. †ηοῦ δε
 ὦ πασον αναγ σε χναῖρ οὔ μηποτε ἡτε
 πενδωρον тако οὔοζ ἡτεν† ὁσι ἡ πι κε
 π̃α. β. οὔαι ἔτ ακηνη ἡ αιγ | σε οὔει ανσωτεμ ε 15
 πсаб παγλος ρσω ἡμος σε φη ἔταρζι τοτq
 ἐ ἱρι ἡ οὔλγαθον μαρερσοκq ἐβολ ῥα πε-
 ζοοῦ ἡ οὔωνε ἐβολ ἡ πεν ὅс ἡс π̃с ζηппе
 οὔν λνον ανζι τοτεν ἐ πιζωβ ἐθ νανεq
 μαρενρωις ἡ тенσοκq ἐβολ. Песаq δε нас 20
 σε οὔ πε ἔтωоп ναν ὦ τасωνι ιςε ρρωωι
 ἐ φη ἔтенῶат ἡμοq πεсас βεν οὔραωι σε
 οὔον οὔμοῦκι ἡ ωικ ἡ τοτεν сеппῶа ἡтен-
 хаq ба тотоῦ ἡ нисηноῦ νен οὔκοῦσι ἡ
 неζ ρρωωι ἐ †hre νен пῶωс ἡ τὰφε ἡ 25
 π̃ε. α. нисноῦ | алла ἡмон ἡ ωит ἡтан οὔδε οὔсоῦδ
 песаq се тафμηι ὦ тасωнι ἐρε ναι ῥоп
 νан пе ἡмонтен ἔсωоῦ ἔῶатq алла пе ете

- ζναq ñ φ† μαρεqωπι φ† κω† ñca ζλι ñ
 TOTEN ñN EBHΛ ETENXOM ñ φρη† èT CBHOYΤ
 xE †NAMENPITK πδC TΛXOM NANE C ñTEN† ñ
 OYKOYXI ÈZOTE ñTENΩTEM † ζλι è ΠTHPQ AΛΛA
 φH ÈTAQÌ ZIXEN ΠAZH† †NAXOQ NE ZHΠΠE 5
 OYON KE ZBWC ñTE ΠIOYAI ΠIOYAI EΘBE ΠIC-
 MOY AYKHN ñCEΠI NAN †NABÌ ñ ΠAZBWC ñ
 MĒ. B. ωOPΠ ñTAΩOPQ ñ COYΘ è ΠCOB† ñ ΠIZOPON
 KALOY ñTEPPOΩI ñ ΠIZOPON EΘBE ΠIΛOC EΘBE
 ΠIZON NEM EΘBE ΠXΩQ ñ ΠICOYΘ àPEΩAN PACT† 10
 ΔE ΩΠI †NABÌ ñ φH èTE φΩH ñ ZBWC ñΘO
 ZΩ ñTAZΩΛ ñTAΩOP ñ HHTQ ñ OYÈCWOY ñ
 TENΩATQ è ΠI ΩAI ñ PACT xE ñΘOQ ΠE ΠI-
 NΩ† ñ ΩAI ñTE ΠAPXHÀΓΓEΛOC èΘ OYAB
 MHXANH OYOZ ANΩANXIMI TENNAOYOM ANΩ- 15
 TEMXIMI TENNA† ōOY ñ φ†. OYOZ ANΩAN-
 MĒ. A. MOY OYN πδC ΠE èΘ NAΩOPTEN | èPOQ xE OYEI
 ñΠE NXΩXI ñ ΠEPΔOPON. ΠEXE †COΦIACTHC
 ñ CZIMI NAQ ō ΠA CON ΠA ZBWC NEM ΦOK
 ñMAΓATOY AN AΛΛA NEM ΠA KE EPΩON OYOZ 20
 †† ñ TA ψYXH ÈXEN Π ΔOPON ñ πδC NEM
 †METNANT ΠEXE ΠECZAI ΔE NAC xE KALWC
 ō TA CΩNI OYΠPOZEPECIC ÈNANEC AP E OY-
 ONZC ÈBOΛ ΠΛHN XΩ ñΠE EPΩON NE è ΠXIN-
 ZΩBC † ñTE KE àφE ñ HHTQ ñ φρη† ñ ΠCAXI 25
 ñ ΠICAB ΠAYΛOC MENENCA φAI AQBÌ ñ ΠEP-
 MĒ. B. ZBWC φH èTEQBÌ | ñ NIMYCTHPION ñ HHTQ
 AQTHIQ HA ΠICOYΘ OYOZ AQT ñ ΠICOYΘ ñ

ΠΠ. Α. Αςχω ἢ παῖ ἐς ρίμῃ ἕεν οὐνῶαυι ἐταρναγ
 ἐ πρὸγδ ἢ πρῶκῃ ἢ πες πῖα ἀρῶορτερ
 εῶνῃτε οὐοῖ ἀρῶαυι ἐ πτασρο ἢ πεςναρτ.
 Πεχαρ νας σε τῶοῦνι ρίρωογῶ ἐ τῆροςφορα
 νεμ πινεῖ ἢτεν οὐορπογ ἐ τῆεκκλησιᾷ οὐοῖ 5
 ἢτεν χω ἢ τῆραπῆζα νεμ νικοῦσι ἢ οὐῶικ
 οὐοῖ ρίρωογῶ ἢ οὐκοῦσι ἢ βοτ Ζινα ἢταῶε
 νῃ ἐρε φτ θεῶ οὐῖςωογ ἐρον ἢτενσοβτ ἢ
 τῆρε ἢ νικῆνογ ἕεν παῖ νῖωτ ἢ ῶαῖ ἢ φοογ

ΠΠ. Β. σατοτῃ δε ἀρῶνῃ ἕεν οὐνῖωτ ἢ σπογαν 10
 νεμ οὐςῆνῃδεσις ἐ νανεσ ἐ ἕογν ἐ φτ νεμ
 περᾶρχῆαγγελοσ ἐθ οὐαβ μῆχανῇ Ἀρβῖ ἢ
 πῖρῶοσ ναςμῶαυι δε ἐρτῖρο ἐ φτ ἢ μῆχανῇ
 ζινα ἢτερσοῦτων περῖωιτ οὐοῖ ἕεν πῆινθ-
 ρερῖνῖωογ ἀρῖ ζῖςεν οὐ μα ἢ ἐςωογ πεχαρ 15
 νας σε τῆρῖνῃ ἢ πῖμενρῖτ Πεσε πῖμα ἢ
 ἐςωογ νας σε ἐςῶκ ζῶκ πεσε πῖεῦσεβῃς ἢ
 ρῶμῃ ἢ πῖμα ἢ ἐςωογ σε μῃ τῆνασιμῃ ἢ οὐῖ-
 σωογ ἕα τοτκ ἢ φοογ εῶβε οὐνῖωτ ἢ ρῶμῃ

ΠΘ. Α. ἀρῖ ἐςῶν πεσε πῖμα ἢ ἐςωογ νας σε οὐνρ 20
 τε τερτῖνῃ Πεχαρ δε νας σε ρρῶαυι ἕα οὐ-
 τερμῃς σε πῖμα ἢ ἐςωογ σε μοι νῃ ἢτερ-
 τῖνῃ ζινα ἢτατῃρ νας πῖλῆαθῶοσ δε ἢ ρῶμῃ
 ἀρῖωογτεν νας ἢ πῖρῶοσ ἢ τῆςρῖνῃ ἐρῶ
 ἢμοσ σε ὅῃ ἢθαῖ ἕα τοτκ ῶα ῖ ἢ ἐςοογ 25
 αῖωτεμῖνῃ νας ἢ οὐτερμῃς ὦλῃ ἢ πῖρῶοσ
 κοῖ ἢ ρεμῖε ἢμορ Ἀρ ἐρ οὐῶ ἢσε πῖμα ἢ
 ἐςωογ πεχαρ σε οὐ πε ἐ τῆναλῖρ ἢ παῖ ρῶοσ

ἢ τοτκ Πεξε δωροθεος ναq εqωπι xε πρβωc
 να τα cριμι πεξε πιαρχων δε ναq xε κηλ
 ep ογ нас Πεξε δωροθεος ναq xε ογнω†
 ἢ ρωμι λqι qα ροι ἢ φοογ ἢπι xιμι ναq ἢ
 пλ. α. φη ἐτ τοι | ἢ ἐ πεqcmot ογδε ἢμον νογв 5
 τοι ἐ νενxix εθβε παι cноγ ἐτανφοz ἐροq
 Λιδιtc εθpιthic ба ογῆcωογ ἢπε qδιtc ἵxε
 πιμα ἢ ἐcωογ ογοz †ἔμι λη xε ογ πε ἐ
 †ηλλiq iε ογ πε ἐ †ηαχαq ба τοτq ἢ πιαρ-
 χων Πεξε πιαρχων ναq ετε ἡθοq πε μιxαηλ 10
 xε ἐωωп λнок αιωανωωpи ἢмок ἡταбι νακ
 ἢ πιῆcωογ xηαωопт ἐрок ἢ φοογ nem нп
 ἐθ nemнп λq ep ογὼ ἵxε δωροθεος πεxαq
 xε λqα ὦ πλ бс λpиτ ἢπεἰпωα εθpekωωп
 ба тскекeпн(sic) ἡτε ппн ἢ πεтенвок Πεξε 15
 πιαρχων φη ἡθοq πε μιxαηλ ἢ ογαι ἢ нпг-
 гeлoc ἐтоγeз nemαq бeн пcmot ἢ ογματοι
 xε мowп nem пδωροθεος qα πιμα ἢ ἐcωογ
 λxoc ναq xε πεξε πιαρχων ναq φη ἐтаqciмп
 зixок †ноγ ογωpп нпн ἢ ογῆcωογ ἐpe тeq- 20
 †мн ои ἢ ογтермнc ογοz λнок εθηαωωpи
 ἡτεq†мн qα тфaωп ἢпиῆzooγ ἢ φοογ ἡта-
 oγopпq νακ λqωe δε ναq ἵxε δωροθεος nem
 пв. α. πιαргeлoc ἐт ои ἢ пcmot ἢ пмaтoи | qα
 πιμα ἢ ἐcωογ ἐxен φpан ἢ πιαρχηαггeлoc 25
 ογοz λγбн ἢ πιῆcωογ Πιαρχων δε φη ἡθοq
 πε μιxαηλ λqcomc εδωροθεος πεxαq ναq
 знппн ic πιῆcωογ λqcov† εθβε πρвв ἢ πп-

- νιω† ἢ ρωμὶ ἐτακωοπη ἐροκ βεν πεκσινθαζ-
 μερ ἢ φοογ. Αναγ μὴ χηλσινὶ ἢ οὔτεβτ μὴ
 ἐ τα χριλ ἀνοκ ζω σε οὔει †οὔεν ἐσωογ
 αν πεξε δωροθεος ἢ πιαρχων βεν οὔραωι
 πβ. β. σε ερε φ† σεβτωτε ἡταωοπε. Πεξε παρ- 5
 χων σε χηλωοπε βεν οὔπεχαρ ηαγ σε †ηλχω
 ἢ ται ζωος ἐχωος ωατ λογωρη ηαγ ἢ †τιμὴ
 Πεξε πιαρχων σε ἱσε ἢ παρη† πε χω ἢ
 πζωος ηακ ογοζ †ηλογωρη βεν παραν ἡταβι
 ἢ πτεβτ ωατενογωρη ηαγ ἢ †τιμὴ Αρμογ† 10
 ἡσε πιαρχων ἐ οὔαι ἢ νιματοὶ ἐθ νημαρ
 ογοζ πεχαρ σε μαωε ηακ ἐ πα βαιορ ογοζ
 λχος ἢ ηιρερταζε τεβτ σε πεξε πιαρχων
 πβ. α. ηωτεν φη ἐταρσιν ζισωτεν σε οὔωρη μὴ
 ἢ οὔτεβτ ερτεννινογ† ερε τερ τιμὴ ἱρι ἢ 15
 οὔτερμινς ογοζ ἀνοκ ἐθ ηλογωρη ωαρωτεν
 ἡτερτιμὴ νεν δωροθεος βεν τφωι ἢ πὲ-
 ροογ ἢ φοογ. Αρωε δε ἡσε πιαγγελος ἐτ
 οἱ ἢ πεμοτ ἢ πιματοὶ βεν φραν ἢ πιαρχων
 ωα ηιρερταζε τεβτ αρβι ἢ τοτογ ἢ πτεβτ 20
 αρηνγ ζα πιαρχων. Πεξε πιαρχων δε ἢ δω-
 ροθεος σε οὔ πε ἐτ εκηλλιγ ἀ πεκζωβ
 κην ἢ σωκ πεξε δωροθεος ηαγ σε ἀζα ω πα
 πβ. β. βς ἀ ζωβ νιβεν κην ἢ σωκ ἐβολ Πεξε παρ-
 χων ηαγ σε χαν ἐβολ αγγαι ἢ ζωβ νιβεν 25
 ἐτε πὲσωογ πε νεν πτεβτ ογοζ αγωε ηωογ
 ηαρφ δωροθεος δε μοωι ερμεγὶ βεν περζητ
 σε λινασεν τ†μὴ ἢ παὶ ἐσωογ θων νεν

- ΠΑΙ ΤΕΒΤ ΝΕΜ ΦΗ ÈΤ ΕΡ ΕΡ ΧΡΙΛ ÌΜΟQ ÌΣΕ
 ΠΑΙ ΑΡΧΩΝ Ì ÒΙΚ Ζ ΗΡΠ ΖΙ ΦΩΡΩ ΚΑΤΑ ΖΩΒ
 ΝΙΒΕΝ ΝΑΡΕ ΟΥΜΗΩ Ì ΜΕΓÌ ΧΗ ΖΙΧΕΝ ΠΕQΖΗΤ
 ΧΕ ΟΥ ΠΕ ΕΤ ΕΓΝΑΛΙQ ΟΥΟZ ΝΑQΜΗΝ ΕQΩΛΗΛ
 ΠΔ. Α. ΩΑ Φ† ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ 5
 ΕQΣΩ ÌΜΟC ΧΕ Ò ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ
 ΠΕΝΠΡΟCΤΑΤΗC Ì ΠΙCΤΟC ÒΖΙ ÈΡΑΤΚ ΝΕΜΗ Ì
 ΦΟΟΥ ÌΝΟΚ ΗΛ ΠΕΚΒΩΚ ΤΕΚCΩΟΥΝ ΧΕ ÈΤ ΑΙΡΙ
 Ì ΝΑΙ ΤΗΡΟΥ ΝΕΜ ΖΙΧΕΝ ΦΡΑΝ Ì ΠΕΝΘC ΙΗC ΠΧC
 Ì ΔΩΡΟΘΕΟC ΔΕ ΜΕΓÌ È ΝΑΙ ΕQΜΩΙ ΝΑΡΕ 10
 ΠΑΡΧΗΑΓΓΕΛΟC ΔΕ ÈΜΙ È ΝΕΝΜΟΚΜΕΚ Ì ΠΕQ-
 ΖΗΤ ΕQΩΟΥ Ì ΖΗΤ È ΧΩQ ΩΑΤ ΕΓΝΑΥ È ΤΕQ-
 ΠΡΟZΕΡΕCΙC ΕΘ ΝΑΝΕC ÈΤΑΥΦΟZ ΔΕ È ΠΗ Ì
 ΠΔ. Β. ΔΩΡΟΘΕΟC ΑQΚΩΛΖ ÌΣΕ ΜΗΧΑΗΛ Ì ΨΟΡΠ È
 ΠΡΟ Ì ΠΙΜΑ Ì ΨΩΠΙ. ΑCÌ ÈΒΟΛ ÌΣΕ ΘΕΟΠΙCΘΕ 15
 †CΖΙΜΙ Ì ΕΛΕΥΘΕΡΟC ΠΕΧΕ ΜΗΧΑΗΛ ΧΕ ΤΖΙΡΗΝΗ
 Ò ΘΕÒΠΙCΘΕ †ΛΓΑΠΗΤΟC Ì ΜΑΙΝΟΥ† Ì CΖΙΜΙ
 ΟΥ ΠΕ ΠΕΖΩΒ ΗΕΝ ΝΑΙ ÈΖΟΟΥ ΝΑΙ ΑC ΕΡ ΟΥÒ
 ÌΣΕ ΘΕÒΠΙCΘΕ ΧΕ ΤΖΙΡΗΝΗ È ΧΩΚ ΖΩΚ Ò ΚΥΡΙ
 ΠΑ ΘC Ì ΑΡΧΩΝ ΚΑΛΩC Ì Φ† ΕΝΚ ΨΑΡΟΝ Ì 20
 ΦΟΟΥ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΑΜΩΙΝΙ È ΗΟΥΝ Ò ΠΑ ΘC ΟΥΟZ ÌΠ ΕΡ ÒΖΙ CΑ
 ΒΟΛ ΟΥΟZ ΗΕΝ ΠΧΙΝ† ΘΕÒΠΙCΘΕ Ì CΖΙΜΙ ΧΩ Ì
 ΠΕ. Α. ΝΑΙ ΙC ΠΕCΖΑΙ ΔΩΡΟΘΕΟC | ΑQÌ ÈΡΕ ΠΙΕCΩΟΥ Ì
 ΤΟΤQ ΝΕΜ ΠΙΤΕΒΤ ΝΕΜ ΠΙΖΒΩC ΑQΧΑΥ ÈΠΕCΗΤ 25
 Ì ΠΕCΜΘΟ ΠΕΧΑC ΝΑQ ΧΕ Ò ΠΑ ΘC ΠΑ CΟΝ
 ÈΤΑΚΣΙΜΙ Ì ΝΑΙ ΘΩΝ ΔΚΕΝΟΥ ΝΕΜΑΚ ΕΜΝΑΙ
 ΜΑΛΙCΤΑ †ΝΑΥ È ΠΙ ΚΕ ΖΒΩC Ì ΤΟΤΚ ΠΕΧΕ

ΔΩΡΟΘΕΟΣ ΝΑΣ ΣΕ ΠΑΡΧΩΝ ΛΩΤΩΡΙ ΝΙΜΟΙ
 ΟΥΟΣ ΑΥΤΗΤΟΥ ΝΗΙ ΠΕΣΕ ΘΕΔΠΙΣΘΕ ΝΑΓ ΣΕ
 ΚΑΛΩΣ Λ ΦΤ ΊΜΙ Ν ΠΑΡΧΩΝ ΝΑΝ Ν ΦΟΟΥ
 ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΝΕΜ ΝΗ
 ΠΕ. Β. ΕΘ ΝΕΜΑΓ ΉΕΝ ΟΥΜΕΘΜΗ ΤΕΝΗΑΤΩΠ Ν ΝΗ 5
 ΕΤΑΛΩΤΩΡΙ ΝΙΜΟΝ ΕΡΩΟΥ ΕΣΧΩ Ν ΝΑΙ ΣΑΣΙ ΉΕΝ
 ΟΥΡΑΨΙ ΠΑΡΧΩΝ ΔΕ ΕΤΕ ΝΘΟΓ ΠΕ ΜΗΧΑΗΛ
 ΝΕΣΑΓ ΣΕ ΤΗΑΖΩΛ ΑΝΟΚ Ε ΤΠΡΟΣΦΟΡΑ ΣΕ Ν
 ΦΟΟΥ ΠΕ ΠΩΑΙ Ν ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ΜΗΧΑΗΛ ΟΥΟΣ Λ ΠΙΝΑΥ ΨΩΠΙ ΖΕΜΙ ΝΩΤΕΝ 10
 ΓΙ Ν ΦΡΩΟΥΨ Ν ΠΙ ΝΑ Ν ΚΑΛΩΣ ΨΩΤ Ν
 ΠΙΕΣΩΟΥ ΟΥΟΣ ΠΑΙ ΤΕΒΤ ΔΕ ΑΝΑΥ ΝΠ ΕΡ ΦΟΖ
 ΕΡΟΓ ΨΑΤ ΑΙ ΝΤΑΙΡΙ Ν ΉΥΤΓ ΚΑΤΑ ΠΕΤΕΖ ΝΗ.
 ΠΕΧΩΟΥ ΔΕ ΣΕ ΕΣΕΨΩΠΙ ΚΑΤΑ ΦΟΥΛΕΣΑΖΗ
 ΠΕ. Α. Ν ΠΕΝ ΘΣ ΛΕΖΩΛ ΔΕ ΕΒΟΛ ΖΑ ΡΩΟΥ Ν ΘΩΟΥ 15
 ΔΕ ΝΑΥΕΜΙ ΑΝ ΠΕΣΕ ΝΙΜ ΠΕ ΑΛΛΑ ΑΥΣΕΜΟΥ
 ΕΥΜΕΥΙ ΣΕ ΟΥΑΡΧΩΝ ΕΒΟΛΉΕΝ ΠΙΚΑΖΙ ΠΕ ΠΕΣΕ
 ΔΩΡΟΘΕΟΣ ΔΕ Ν ΘΕ[Δ] ΠΙΣΘΕ ΤΕΡΕΖΙΜΙ ΣΕ ΟΥ ΠΕ
 ΕΤ ΕΝΗΑΛΙΓ ΊΕ ΟΥ ΠΕ ΕΤ ΕΝΗΑΦΩΡΨΓ ΣΑ ΉΡΗ
 Ν ΠΑΡΧΩΝ ΝΗΑΣΕΜ ΩΙΚ ΝΘΩΝ ΕΓΕΜΠΨΑ Ν 20
 ΠΕΡΤΑΙΟ ΧΑ ΨΕΝ Ν ΦΟΟΥ ΣΕ ΑΝΙΡΙ Ν ΦΗ ΕΤ
 ΑΝΣΕΜΣΟΜ ΕΡΟΓ ΠΕΣΕ ΤΕΡΕΖΙΜΙ ΝΑΓ ΣΕ Ω
 ΠΑ ΣΟΝ ΦΤ ΧΩ ΝΙΜΟΝ ΝΣΩΓ ΑΝ ΤΩΝΚ ΖΙΝΑ
 ΝΤΕΚΣΕΜ ΟΥΡΩΜΙ ΝΤΕΡΨΩΤ Ν ΠΙΕΣΩΟΥ ΟΥΟΣ
 ΠΕ. Β. ΝΤΕΝΣΕΒΤ Ε ΝΕΝΣΚΕΥΟΣ Ν ΠΗΙ ΟΥΟΣ ΑΓΙΡΙ 25
 Ν ΠΑΙ ΡΗΤ ΠΕΣΑΣ ΔΕ ΝΑΓ ΟΥΝ ΣΕ ΑΝΙΟΥΙ ΕΒΟΛ
 Ν ΠΙΚΟΥΣΙ Ν ΗΡΠ ΖΙΝΑ ΝΤΕΝΕΜΙ ΣΕ Γ ΕΡ ΠΡΕ-
 ΠΙ Ν ΠΑΡΧΩΝ ΨΑΝ ΝΙΜΟΝ ΕΤΑΛΩΕ ΝΑΓ ΔΕ

- αφογωμ ἢ προ ἢ πλῆρο ἐ ἀρχεμῃ εἴμερ ἢ
 ἡρπ ῶα ππο ἀφερ ῥοτ δὲ ἵξε δωροθεο σαφ-
 κοτῃ ἐ τερεζιμι ἀφθενῃ ἅ οὔαι ἱνι ἢ οὔηρπ
 ἢ παι μα ἵσεν ἐταιρῶλ ἐβολ Πεχας ναῖ
 σε ρωνῆ ἵσε πῶς σε ἵσεν πιναῖ ἐταιῖνι ἢ 5
 πικοῦσι ἢ ἡρπ ἐβολ ἢ ἑπροςφορα ἢ φοοῦ ἢ πε
 πζ. α. εἰσι σωσπ ἔεν πι | ἄρο ἐβηλ εὔκελλα ἢ οὔωτ σα
 ἥοῦν ἢ μοῖ. Πεχαῖ νας οὔν ἵσε ὥοῦ ἢ
 ρητ ῶα τενναῖ ἐ πχωκ ἢ πρῶβ ἀγρι τοτοῦ
 δὲ ε πχιν ἱνι ἐβολ ἢ πικοῦσι ἢ νερ ἐθεβε 10
 πιταπανη nem ταποκρισις ἢ νισκηοῦ ἑταῖρῳ
 δὲ ἐ ἥοῦν ἐ φμα ἢ πινερ ἀγχιμι ἢ ζ ἢ
 βιτης εὔμερ ἢ νερ ἢ μῆι ῶα σα πῶωι ἢ μῶοῦ
 nem ζανμεδριτης εὔμερ ἐβολῆεν ῥῶβ νιβεν
 ἐ ναρὲ πῆι ῶατ ἢ μῶοῦ τηροῦ ζαναταρικι 15
 πζ. β. nem ἄλωμ | nem ἐβιῶ nem ζεμς nem πσωσπ
 ἢ νενρῶβ νιβεν ἢ πῆι ἢ ὥοῦ δὲ ἀγροτ ἢ
 ἐρρη ἐ σωοῦ μενενσα φαι δὲ ἀγρῶλ ἐ ἥοῦν
 ἐ ποῦκοιτων ἀγχιμι ἢ νοῦκαπσι εὔμερ ἐβολ
 ἔεν σμοτ νιβεν ἢ τε νιρεβσω ἐτ ταινοῦτ 20
 εὔδοσι δὲ ἐροτε πχοῦ ἢ τε τοῦμετπατῳελετ
 nem ἢ οὔαρχεος ἢ ἐροῦ Μεμενσα ναι δὲ
 ἀγρῶλ ἐ φμα ἢ σῶτ ἢ πῶικ ἀρχεμῃ ἢ νῶικ
 ἐτ σῶτῃ εἴσῶτπ ἔεν ἑοῦνοῦ δὲ ἀγῆμι ἐ
 πη. α. πρῆμοτ ἐταῖ νῶοῦ ἀγτ ὥοῦ δὲ ἢ φτ | ἢ 25
 παρχηαγγελος μῆχανη. Οὔορ πεχεδωροθεος
 ἢ θεδῖςθε τερεζιμι σε ἅ φτ κην ἢ σῶτ ἢ
 ῥῶβ νιβεν ἀμῶνι ἢ τενφῶρῳ ἢ παρχων σε

- οὕτῃ ἂ πῖναγ ὡπι εἰρεπραβαὼ ἐ τὰναφορα
 ἐθ οὐαβ Ε λυσεβτε ρωβ νιβεν οὐορ αἰφωρῶ
 ἢ οὐνοχ ἢ φρηῶ εφοῖ ἢ νῖωτ κατα πταιὸ
 ἢ παρχων οὐορ αἰσεμνε ραντραπεζα ἢ
 νισογ κατα τοῦςννηοῖα οὐορ αἰτ ριωτοῦ 5
 ἢ ρανστολη εὔσωπ ἐ αἰρῶλ ἐ πῖωμῶι ἐθ
 ππ. β. οὐαβ ἢ βεν τεκκλῆσιὰ ἢ παρχηαγγελος ἐθ
 οὐαβ μῖχανηλ εὔχη ἢ οὐνῖωτ ἢ ραῶι ἐμα-
 ῶω ἔταγῖ δε ἐρῶν ἐ τεκκλῆσιὰ αἰογῶωτ
 ἢ πῶ ἢ πεμῶο ἢ περαδριον οὐορ αἰτωβρ ἢ 10
 φτ ἢ οὐνῖωτ ἢ ῶεπρῶοτ εὔςμογ ἢ πεμῶο
 ἢ τρῖκων ἢ παρχηαγγελος ἐθ οὐαβ μῖχανηλ
 εὔχω ἢ μορ ρε τενῶεπρῶοτ ἢ τοτκ πεν ὅς
 ἡς πῶ μεμ πεκῖωτ ἢ ἀγαθός μεμ πῖπῶλ
 ἐθ οὐαβ ῶα ἐνερ ἢ μῖν Οὐορ τενςμογ ἐ 15
 πεκ αρχηαγγελος ἐθ οὐαβ μῖχανηλ ρε ἢ πε
 πῶ. α. κρῶπ ἢ πεκῖαι ἐβολρaron οὐδε ἢ πεκ ερ
 πῶω ἢ πενδωρον ἀλλὰ ἀκοῶωρπς ῶaron
 ἢ ηεκμετῶαναρῶη ἢ χῶλεμ μενεμσα ναι
 αἰῶι ἐβολῆεν νῖμῖςτηριον οὐορ αἰῶι νῶογ 20
 ἢ τρῖρηνι ἐ αἰχῶλεμ αἰῖ ἐβολ ἢ πεμῶο ἢ
 νισννογ οὐορ ναιρςεμσι εὔςμορ ἐβολ ἡαῶω
 ἢ παρχων ἢ οὐνῖωτ ἢ σπογαν Οὐορ αἰ-
 ῶογτ ἢ νῖρῶογτ μεμ νῖρῖομῖ ῶατε πῖμα μορ
 ἢ ρῶογτ μεμ ρῖδμῖ οὐορ ἢ ῶωροῶεος μεμ ῶεδ- 25
 πῶ. β. πῖςῶε ναιῖηκ πε εὔδρῖ ἐρατοῦ εὔςμῶωι
 ἢ μῶογ ἢ ρωβ νιβεν ἐτογῶατ ἢ μῖογ εὔ ερ
 δῖλκωνῖν ἢ μῶογ ἢ πῖρηπ ἢ σαῖε μεμ ραν

ταπανη εγσωπ ετι δε εγοι η παι ρητ ις
 παρχων φη ηθορ πε μιχανη λρι nem neq
 ματοι αγκωλς η πιρο εταλχωλεμ δε ησε
 δωροθεος nem θεοπισθε αγι εβολ ηεν ογραωι
 αλλογων η πιρο αγωπογ εγσω ημος σε 5
 καλως αν επ πεμπωα η πεκxini ωρον η
 φοογ ω κυρι αρχων nem neκματοι ταφmini

Ξ. α. τεπραωι η φοογ | σε ογνιωτ πε παιεζοογ
 σε πωαι η πεν δς παρχηαγγελος εθ ογав
 μιχανη Ανωini ε βογν ω πιρωμι ετ cma- 10
 ρωογт επε φт ραωι nemak εταρι δε ε βογν
 ησε παρχων ε αqxiמי η πιμα τηρq eqmeз
 η ζωογт nem cxiמי γανκογxi nem γανниωт
 λq επ η φρηт η φη ετε qoi η ωφhpi oγoз
 πεχαq η δωροθεος nem θεδπισθε σε ω nien- 15
 hoγ oγ teten xpiλ ε nai mhw η ρωmi nem
 nai mhw η ziδmi ε tnaγ ερωογ η παι ρηт

Ξ. β. μη λ teten тале зpeωι ε xωten | η φοογ
 εθβε πεmxiמי ωα ρωten μη tetennaγ ηωωten
 αν ε πιzoxзex εт xη tnoγ mare φai na ipi 20
 ηεν nchoγ η πιzeпоγqi Πexωογ δε ω πεn
 δς παρχων xω nan εβολ σε ογει ηп entale
 зpeωι εхен nenψγxη εθbнтк αλλα tenωep
 зmot ηтенφт nem neqapxhαγγελος μιχανη
 σε ογει ηmon зли ηεν nh ετεκnaγ ερωογ 25
 oi η ωemmo ηmon αλλα τηρογ γанcyггeннc
 ηтан пе ceнп ερον τηρογ пе ηεν φт пе

ΞΑ. α. αγxemoγ ησε nai εθ ογав εγσω | nai επε

ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΡΑΩΙ ΝΕΜΩΟΥ ΠΕ ΕΘΒΕ
 ΠΧΩΚ ΕΒΟΛ ΝΤΟΥΠΡΟΖΕΡΕCΙC ΜΕΝΕΝCΑ ΝΑΙ ΔΕ
 ΑΓΩΛ Ε΄ ΗΟΥΝ ΝΕΜ ΝΗ ΕΘ ΝΕΜΑΓ Ε΄ ΠΙΜΑ
 ΕΤΑΥCΕΒΤΩΤΓ ΝΑΓ ΕΤΑΥΩΛ Ε΄ ΗΟΥΝ ΑΓΘΡΕ
 ΠΑΡΧΗΑΓΓΕΛΟΣ ΖΕΜCΙ ΖΙΧΕΝ ΟΥΘΟΝΟC ΟΥΟZ 5
 ΠΕΧΑΓ Ν ΔΩΡΟΘΕΟC ΧΕ ΛΗΙΟΥΓΙ Ν ΠΙΤΕΒΤ ΝΠΛ-
 ΤΕΤΕΝ ΕΡ ΖΩΒ ΕΡΟΓ. ΕΤΑΥΕΝΓ ΔΕ ΠΕΧΑΓ Ν
 ΔΩΡΟΘΕΟC ΧΕ ΖΕΜCΙ ΛΟΥΩΜ ΝΤΕΓΝΕΧΙ ΑΓΙΡΙ
 Ν ΠΑΙΡΗΤ ΝΕΧΕ ΠΑΡΧΩΝ ΝΑΓ ΧΕ ΛΗΙΟΥΓΙ ΝΤΕΓ-
 ̑̑. Β. ΚΑΡΙ ΕΒΟΛ ΑΓΙΝΙ ΑΓΧΕΜΓ ΕΓΟΙ Ν ΝΙΩΤ ΕΜΑΩ 10
 ΠΕΧΑΓ ΔΕ ΝΑΓ ΧΕ ΟΥ ΠΕ ΦΑΙ Ω ΠΑ ΘC ΠΕΧΑΓ
 ΝΑΓ ΧΕ ΛΟΥΩΝ ΝΙΜΟΓ ΕΤΑΓΟΥΩΝ ΔΕ ΝΙΜΟΓ ΝΧΕ
 ΔΩΡΟΘΕΟC ΑΓΧΙΜΙ Ν ΟΥΜΟΡC CΑ ΗΟΥΝ ΝΙΜΟΓ
 ΕCΤΕΒ ΗΕΝ ΗΑΝΤΗΒC ΑΓ ΕΡ ΩΦΗΡΙ ΔΕ ΝΧΕ
 ΔΩΡΟΘΕΟC ΕΘΒΕ ΠΙΖΩΒ ΟΥΟZ ΠΕΧΑΓΧΕ ΟΥ ΠΕ 15
 ΦΑΙ ΠΑ ΘC ΠΑΡΧΩΝ ΠΕΧΕ ΠΑΡΧΩΝ ΝΑΓ
 ΦΗ ΝΘΟΓ ΠΕ ΜΗΧΑΗΛ ΧΕ ΝΙΜΩΤ Ν ΤΕΒΤ CΕΟΙ
 Ν ΠΑΙ ΡΗΤ ΕΥΩΜΚ Ν ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑΧΕΜΟΥ
 ΗΕΝ ΝΙΜΩΟΥ ΑΛΛΑ ΛΟΥΩΝ ΔΕ ΝΤΜΟΡC ΖΙΝΑ
 ̑̑. Α. ΝΤΕΚΝΑΥ ΧΕ ΟΥ ΠΕ ΕΤ CΑ ΗΟΥΝ ΝΙΜΟC ΠΕΧΕ 20
 ΔΩΡΟΘΕΟC ΝΑΓ ΧΕ ΠΑ ΘC Ν ΛΩ Ν ΡΗΤ ΤΝΑΥΩΜ
 ΝΙΜΟC C ΤΗΒ Λ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ CΟΥ-
 ΤΩΝ ΤΕΓΧΙΧ ΕΒΟΛ ΑΓΛΜΟΝΙ Ν ΤΜΟΡC ΑΓΧΕΜC
 ΕCΜΕZ Ν ΝΟΥΒ ΕΓCΩΤΠ ΕΤΑΓΩΠ ΔΕ ΝΙΜΩΟΥ
 ΑΓΧΕΜ ΤΟΥΗΠΙ ΕΓΙΡΙ Ν Τ Ν ΛΟΥΚΟΧΙ CΑ ΗΡΗΙ 25
 ΔΕ ΝΙΜΩΟΥ Γ Ν ΘΡΙΤΟΝ ΕΤΑΓΒΙΤΟΥ ΔΕ ΕΓΓΑΙ
 Ν ΝΕΓΒΑΛ Ε ΠΩΩΙ Ε ΤΦΕ ΠΕΧΑΓ ΧΕ ΝΘΟΚ ΟΥ-
 ΔΙΚΕΟC Ω ΠΘC ΝΕΚ ΖΑΝCΕCΟΥΤΩΝ ΟΥΟZ ΝΙΜΟΝ

22B. B. ἀρχων ἢ δωροθεός ΝΕΜ ΘΕΔΠΙCΘΕ ΤΕQCΣΙΜΙ |
 ἄμωινι ΕΤ ΖΗ ΖΑΡΟΙ ὦ ΝΑΜΕΝΡΑ† ἢ CННОΥ
 ΖΙΝΑ ἸΤΑCΑCΙ ΝΕΜΩΤΕΝ ΧΕ ΟΥΕΙ ἸΘΩΤΕΝ ΖΑΝ-
 ΡΕΜΡΑΥΩ ἢ ΡΩΜΙ ΟΥΟZ ΕΘΒΕ ΟΥΩΠΗCΙCΙ 5
 ΟΥΜΕΤΖΟΥΔ ΕΘΒΗΤ Ἰ ΦΟΟΥ ΒΕΝ ΠΑCΙΝΙ ΩΛ-
 ΡΩΤΕΝ ΖΗΠΠΕ ΙC Φ† ΑQ† ΝΩΤΕΝ Ἰ ΠΑΙ ΝΟΥΒ
 ΦΑΙ ΒΕΝ ΤΑΙ CΦΡΑΓΙC ΘΑΙ ΧΕ ΟΥΕΙ ΘΑΙ ΤΕ
 ΤΗΒC Ἰ ΠΑΔC ΠΟΥΡΟ ΝΕΜ ΠΕΤΕΝΤΑQ †ΗΟΥ ΔΕ
 ἢ ΤΩΕΒΙΩ ἢ ΤΕΤΕΝΛΓΡΑΠΗ ΝΕΜ ΠΕΤΕΝΗCΙCΙ ΝΕΜ 10
 ΠΡΕΝΟC ἢ ΝΙΡΩΜΙ ΕΤ ΑΡΕΤΕΝΑΙΤΟΥ ΝΕΜΗΙ ΝΕΜ
 22Γ. A. ΝΑΙ ΡΩΜΙ Ἰ ΦΟΟΥ | ἂ Φ† ΕΡ ΖΜΟΤ ΝΩΤΕΝ Ἰ
 ΦΟΟΥ Ἰ ΠΑΙ Γ ἢ ΛΟΥΚΟCΙ ΝΕΜ ΠΑΙ Γ ἢ ΘΡΙΤΟΝ
 ΒΙΤΟΥ ΜΩΙ ἢ ΟΥΑΙ Ἰ ΠΙΜΑ ἢ ΕCΩΟΥ ΚΕ ΟΥΑΙ
 ΔΕ Ἰ ΠΙCΑ ἢ ΤΕΒΤ ἢ ΤΩΕΒΙΩ ἢ ΠΙΤΕΒΤ ΟΥΟZ 15
 ΟΙ Ἰ ΠΑΙ ΚΕΤ ΤΗΙQ ἢ ΤΩΕΒΙΩ ἢ ΠΙCΟΥΟ ΦΗ
 ΕΤ ΑΡΕΤΕΝΤΗΙQ ἢ ΠΙΖΒΩC ΝΑΒΩ ΕΧΩQ ἢ CΑQ
 ΟΥΟZ ἈΡΕΤΕΝ ΤΗΙQ ἢ ΠΙΔΩΡΟΝ ΑΥΖΙΤΟΥ ΔΕ
 ΕΠΕCΗΤ ΑΥCΩΒCΟΥ Ἰ ΠΕΜΘΟ Ἰ ΠΙΑΡΧΩΝ ΕΙCΩ
 Ε ΔΩΡΟΘΕΟC ΝΕΜ ΘΕΔΠΙCΘΕ ΟΥΟZ ΠΕCΩΟΥ ΧΕ 20
 ΟΥ ΠΕ ΦΑΙ ΕΤ ΕΚCΩ ἸΜΟQ ΝΑΝ ὦ ΠΕΝ ΔC ΚΥΡΙ
 22Γ. B. ΠΙΑΡΧΩΝ ΜΗ | ΑΚΙ ΩΑΡΟΝ ἈΝΟΝ ΒΑ ΝΕΚΕΒΙΑΙΚ
 ΖΙΝΑ ἸΤΕΝΔΙ ΖΛΙ ἢ ΤΟΤΚ ΜΗ CΤΟΜΙ ΑΝ Ε ΡΩΜΙ
 ΝΙΒΕΝ ΕΘΡΟΥ ΕΡ ΔΙΛΚΩΝΙΝ ἢ ΝΕΝΜΑΤΟΙ Ἰ ΠΟΥΡΟ
 ΜΗ ἸΘΟΚ ΑΝ ΕΤΘΗΩ ΕΧΕΝ ΝΕΝCΩΜΑ ΖΙΝΑ ΕΘΡΕΚ- 25
 ΙΡΙ ἢ ΒΗΤΕΝ Ἰ ΦΗ ΕΤΕZ ΝΑΚ ΟΥΟZ ΕΒΗΛ Ε ΦΑΙ
 ΜΗ ΚΒΙ ΖΛΙ ΑΝ ΕΒΟΛ ΒΕΝ ΠΖΜΟΤ Ἰ Φ† ΝΕΜ
 ΤΕQΔΩΡΕΛ ΚCΩΟΥΝ ὦ ΠΕΝ ΔC ἢ ΑΡΧΩΝ ΧΕ ΔΩ

ωαρον ἵχε πεν ὅς οὖος ἀντ ἵ οὐνοῦβ ωατ
 ενβι ἵ πιχφο ἵ τοτq Ταφμηι δε χε ἵπ ενναγ
 ἔροκ ἔνεε ὦ πεν ὅς οὖος ἀκὶ ἔ ἥοῦν ἔ
 πενηι ἱε ἔτannaγ ἔ πεκχο ἵ ἥναγ ἔβηλ ἔ
 φοοῦ πωс κχω ἵμος χε ακβὶ ελι ἵ τωτεν 5

ἔε. β. | Αq ep οὖὼ ἵχε παρχων πεχαq cωτεμ ἔροι
 ταταμωτεν χε ἥναγ πε ἔτ αὶ ἔ ἥοῦν ἔ
 πετενηι ἵ φναγ ἔταῦμοῦ ἵχε νετεν ιοτ
 οὖος ατετενεp κληρονομῖν ἵ νοῦχρημα nem
 ἵοῦχομτ ἱсхен τοῦνοῦ ἔτεμμαγ ωα ἔἥοῦν 10
 ἔ φοοῦ τῆνοῦ ἔ ἥοῦν ἔ πετενηι ἵ οῦсоп
 κατα λβοτ οὖος мененса θρι ωε нηι τετεν-
 οῦωpπ нηι ἵ εαν κε ταιδ ἔ та βακὶ εῖοι ἵ
 нῖωτ ωα πα ὅс ποῦро Οῦος λῦκην ἵ сbe
 πετεnpан εἰχωῦ τηροῦ ωα τετεnpавω 15

ἔε. α. ἥατεν | πα ὅс ποῦро εἰνα ἵτεqтнитоῦ нωτεν
 εῦκнв. Αq ep οὖὼ ἵχε αωροθεос nem θεδ-
 πисθε χε теnтго ἔροκ ὦ πενὅс ἵ αρχων
 Αpιοῖ ἵ παι λγαθον nemан εῖρε κтамон
 ἔ πεκραν εολωс χε λнкнн ἵ χα тотен εβολ 20
 ἔῃβε нαι сахι ἔτεκχω ἵμωοῦ нан αq ep οὖὼ
 ἵχε παρχων φη ἵθοq πε михаηλ οὖος пе-
 χαq нωοῦ χε λнок τῆαταμωτεν ἔ παpан
 nem φpан ἵ та βακὶ ἱсхε τετεноῦωω ἔ cω-

ἔε. β. теm λнок πε михаηλ παρχων | ἵ на нῖφноῖ 25
 nem на пкаεὶ λнок πε михаηλ παρχнстра-
 тpоῦс ἵ тχοm ἵ нῖφноῖ λнок πε михаηλ
 παρχων ἵ нῖεων ἵ οῦωинι λнок πε михаηλ

πικ ἤτε τεκμετναὶν ὥς ἐβόλζαρον μὴ ἢ
 πινὰ γ' ἐρωτεν βεν πινὰ γ' ἐτ ἀρετεν ἡμῖν ἢ
 μετενζωὸς ἐβόλ ἐρετεν δι' ἐμοῦ ἢ βήτογ
 ἃ τετεντητοῦ ἐβόλ ἐχεν ταῦσι ἃ ἡμῖν
 νωτεν σε αἰχμεν βεν καὶ τήρογ ἃ ἡμῖν νωτεν 5
 ἢ τήρι ἢ πωβω ἀν ἢ εἰ βεν ἡμῖν ἐναρετεν
 τητοῦ ἵχεν τετεν μετκοῦσι ὡς τήρογ

ⲙⲏ. β. | Ἀλλὰ τοῦτων ἡμῶν τήρογ ἐσώτεν βάτεν
 φτ φη ἡθού πε πα οὔρο τα φμήν ἀγκήν ἐ
 δι ἢ μετεν ταῖο ἢ φρήτ ἢ ἀβελ μεν νω 10
 μεν ἀβραὰμ σε ἃ τετεν τητοῦ βεν οὐσώου-
 τεν Ὡυνηάτεν ἡμῶν οὔρο πὰ γὰ θον καὶ ὡ-
 πι νωτεν ἢ φρήτ ἢ πετεν ραν πα ρήτ ον
 πε πετεν κε ἐμοῦ Σε τερμενιὰ ἢ ἀφοθεός
 πε τήσι ἢ φτ οὔρο τερμενιὰ ἢ θεόπισθε σε 15
 μετναστ ἐ φτ Ἄνοκ πε παρξηαγγελός μὴ-

ⲙⲏ. α. καὶ φη ἐτ χη | βάτεν μενσιχ ἢ φτ ἃ τετεν
 κατ νωτεν ἢ ρεφ τωβζ βάτεν φτ ἐσώτεν
 Ἄνοκ πε μιχαὴλ φη ἐτ δι ἢ μετεν τζο μεν
 μετεν προσεύχη μεν μετεν ὅσι ἢ μεν μετεν 20
 μετναὶν εἰώλι ἡμῶν ἐ πωσι ἢ φτ Παί-
 ρήτ ζωφ κορνηλιός Ἄνοκ πε ἐτ αἰζωλ ὡς
 ροφ αἰταμός ἐ φμῶν ἡτε πωνβ ζιτεν πωμε
 ἐταρβιτq ἢ τοτq ἢ πετροσπινιωτ ἢ ἀποστόλος
 Μπ ἐρ ἐρζοτ σε τοῦνογ σαβόλ ἡμῶν ἀν 25

ⲙⲏ. β. αἰκήν ἢ βῶντ ἡμῶν | ἐ πα ὅς βεν πασιν-
 βῶντ ἐρωτεν εἴθε τετεν ἀγάπη ἐτ οἱ ἢ
 νιωτ ἐ βούνη ἐροὶ σε οὔει σεβήνογτ σε βῶντ

- ἐ φτ̃ ογορ̃ ερεβωντ̃ ἐρωτεν̃ †νογ̃ δε̃ ω̃ δω-
 ροθεος̃ nem̃ θεο̃πισθε̃ δι̃ νωτεν̃ ἢ ογχομ̃ ογορ̃
 δι̃ ναι̃ νωτεν̃ ἐβολ̃θεν̃ να̃ χις̃ σε̃ δικην̃ ἢ
 χορ̃ νωτεν̃ σε̃ φαι̃ πε̃ πιςφο̃ ογορ̃ πιαλλοθ̃-
 ριουν̃¹ δεν̃ ἰλημ̃ ἢτε̃ τφε̃ τβακι̃ ἢ πογρο̃ 5
 ἢ να̃ νιφνογι̃ nem̃ να̃ πκαρι̃ Δικην̃ ἢ ω̃επ̃
 ὁ. λ. ὀηνογ̃ ἢ ω̃α̃ π̃ρ̃μοτ̃ ἢ τοτq̃ ἢ φτ̃ ἢ τ̃ω̃εβι̃ω̃ |
 ἢ η̃ετεν̃ δωρον̃ nem̃ η̃ετεν̃ μετ̃νηαντ̃ Ναι̃ δε̃
 ἐταρ̃χοτογ̃ νωογ̃ λq̃† νωογ̃ ἢ πινογ̃β̃ nem̃
 †ζιρ̃ηνη̃ λq̃ζωλ̃ ἐ̃ π̃ω̃ι ἐ̃ τφε̃ nem̃ νιαρ̃γελο̃ς 10
 ἐ̃ρε̃ δωροθεος̃ nem̃ θεο̃πισθε̃ χογ̃ωτ̃ ἐ̃ροq̃ δεν̃
 ογζο†̃ ω̃ατ̃ εq̃ζωλ̃ ἐ̃ π̃ω̃ι ἐ̃ τφε̃ δεν̃ ογ̃ζι-
 ρηνη̃ ἢτε̃ φτ̃ ἰμ̃ηη̃. Δωροθεος̃ δε̃ nem̃ θεο̃-
 πισθε̃ τεq̃ςζιμ̃ι̃ λ̃γι̃ρι̃ ἢ φρη†̃ ἐταρ̃ζον̃ζεν̃
 νωογ̃ ἢσε̃ παρχ̃ηαρ̃γελο̃ς ἐ̃θ̃ ογ̃αβ̃ μ̃ηχαν̃λ̃ 15
 ογορ̃ λ̃γ̃χωκ̃ ἢ π̃ω̃ι ἐ̃βολ̃θεν̃ ογ̃ρα̃ω̃ι̃ εγ̃-
 ὁ. β. ογ̃ωμ̃ ογορ̃ εγ̃†̃ ω̃ογ̃ ἢ φτ̃ | ογορ̃ ἢπ̃ ογ̃ω-
 ναγ̃ δεν̃ πογ̃ζωβ̃ nem̃ νογ̃μετ̃νηαντ̃ ἐ̃τογ̃ι̃ρι̃
 ἢμ̃ωογ̃ δεν̃ φραν̃ ἢ φτ̃ ἢ μ̃ηχαν̃λ̃ ω̃ατ̃
 ογ̃χωκ̃ ἢ πογ̃βιο̃ς̃ τηρ̃q̃ ἐ̃βολ̃ Μ̃η̃ ω̃ να̃μεν̃ρα†̃ 20
 ἰ̃ τε̃τεν̃ σε̃μ̃ζ̃νογ̃ ἢ ογ̃κογ̃σι̃ δεν̃ μ̃η̃ε†̃ αρ̃ε̃τεν̃-
 σω̃τεμ̃ ἐ̃ρωογ̃ †̃νογ̃ μ̃η̃ λq̃ρα̃ω̃τεν̃ ἢσε̃ παι̃
 ω̃ιμ̃ι̃ φαι̃ ω̃ατ̃ εq̃θ̃ωτ̃ ἢσε̃ πε̃τεν̃ ἕη†̃ †̃νογ̃
 δε̃ ἢπ̃ ερ̃ δ̃ναγ̃ζ̃ ἢμ̃ω̃τεν̃ αν̃ πε̃ δεν̃ πι̃σιν̃ι̃ν̃ι̃
 ἐ̃ ἕογ̃ν̃ ἢ φτ̃ ἐ̃σε̃ν̃ φραν̃ ἢ μ̃ηχαν̃λ̃ μ̃η̃ ἢ 25
 πε̃τεν̃ τα̃σ̃ρο̃ς̃ σε̃ μ̃η̃ ἐ̃ τε̃τεν̃ †̃ ἢμ̃ωογ̃ ἢ

¹ On the margin the variants ογορ̃ πιαλλοθ̃ριτον̃
 are written. ογορ̃ πιαλλοθ̃ριτεν̃

̅α̅. α. φ† | ἢ παρχηαγγελος μηχανη ἡθοϋ ἐθ
 οὔωνε ἡμωϋ ἐβολ ἢ φ† ποῦρο ἐσωτεν
 οὔος ἡθωτεν ζωτεν ηη ἐ τετεν † ἡμωϋ ἢ
 φραν ἢ φ† ἢ μηχανη ἡθοϋ ἐθ να† ἢ περ-
 σφο ἡωτεν νημαϋ ἐρκηβ ἢ φρη† ἢ ναι ρωμ₅
 ἐθ οὔαβ Ὡ να μενρα† λ τετεν σωτεν ἐ
 † μεθῆνω† ἢ δωρεὰ ἡτε φ† ἐτασταζε ναι
 ρωμ₁ ἐθ οὔαβ δῶροθεος νημ θεδπсθε τερ-
 сгim₁ xe ἐταγсοῦτων ποῦωω νημ φ† λ φ†
 сοῦτων τεϋλραπῃ ἐ βοῦν ἐρωϋ Οὔος αϋ-₁₀

̅α̅. β. οὔωρп νωϋ | ἢ παρχηαγγελος μηχανη
 αϋθαμῖδ νωϋ ἢ οὔνιω† ἢ μετραμαδ ἡμοντ-
 εс αῤηсс νημ πτωтер ἢ ὀμετοῦρο ἢ νιφνοῖ
 Ἀνον δε ζωη ὦ νηνμενρα† ἢ снноῦ зηппе
 αηκηη ἢ ἐμ ταφμη xe ζωв нивен ἐ τετεν-₁₅
 натиτοῦ βεν φραν ἢ παρχηαγγελος μη-
 χανη τετεν набитϋ ἐρκηβ βεν пикосмос
 ἡпан τετεν φοε ἢ νιφνοῖ † ηοῦ δε ὦ ηη ἐθ
 μεε ἢ ἀρετη ἡп ер бнаγз ἡμωτεν ἐρετεν
 † ἢ πωι ἢ τετεν сом ἐρετεнсωοῦν xe ηη₂₀

̅β̅. α. ἐ τετεν † ἡμωϋ | ἐρετεн † ἢ παρχηαγγе-
 лос μηχανη ἡθοϋ ἐρεωεμωε ὀηνοῦ ἢ βητοῦ
 βεν οὔραωι ἡτε κοῦσι ἡτε οὔμηω ἡθοϋ ἐρε-
 ωωп ἐροϋ ἡτωτεν ἡτετεнπροερεсic Xe
 οὔει φ† κω† ἢ тотен αη ἢ сα πωωι ἢ тен-₂₅
 сом πληη οὔπροερεсic ἐ nane с ἐт ернаκω†
 ἡсωс ἢ тотен ие σωтеμ ἡнок † натамок
 βен пичоῦ ἐ наре псωτηр νημαη зисен

- πκαρι λ nιpωμι xεmoγ xε eγini η noγxpuua
 ̅Ϟ̅. β. eγγioyi ηmwoy ē πικαζωφγλαγιων | oγoз
 ηπε φ† θmaiwoy ēmaω Oγoз ētackω†
 ηxe †xηpa η cγimi ηen пechи acximi η
 λεπτον ̅ϛ̅ zolωc acimi ηmwoy ηen oγcwoy- 5
 ten acγitoγ ē ̅hoγn ē πικαζoφγλαγιων
 aγ† nac ηxe φ† η πμακαpиcmoc oγoз aγ-
 таиoc eγxω ηmoc xε zωb nиben eт eнтac
 acтннq пec ωнb тнpγ Ἰθooк zωk ω πнмeнpит
 λpи cпoтaзнн zнa eθpeк† φ† ηen φpaн 10
 η παpχнaγγeлoc мнxанλ oγoз ηθooγ zωq
 ̅ϟ̅. α. qna† nac η zанннω η aγaθoн oγoз | qna
 ep διλκωμнн ηmoc η ̅hнtoγ oγoз ēωωп
 akωan† η oγaωpon ηθooк ēxen φpaн η παp-
 χнaγγeлoc мнxанλ φ† aε eγe† nac ēbollηen 15
 пaωpon Mнxанλ aε eγe† таиo nac akωan†
 η oγметнaнт ēxen φpaн η φ† η мнxанλ
 φ† aε eγe ep boиθиn ēpoк ηen тeγметωana-
 зонq ηen тeγметoγpo η aт кнн ηen тφε
 ēωωп ηθooк akωanωωп η oγωφнmo ēpoк 20
 ēxen φpaн η φ† η мнxанλ φ† naωoпk
 ̅ϟ̅. β. ē̅hoγn ē nenaγλnoγ η †zιpннн | Akωanтco
 η oγai eγzokep ēxen φpaн η φ† η мнxанλ
 φ† naтcoк ēbollηen nenaγaθoн η тeγметoγ-
 po ēωωп ηθooк akωanзωc η oγai eγbнω 25
 ēxen φpaн η φ† η мнxанλ φ† na† zиωтk
 η oγcтoλн η oγōoy ηen ннфнoγи Oγoз ak-
 ωan† η oγaφoт η нpп η oγai ēxen φpaн

- ἢ φτ ἢ μῆχανῇ φτ νατ νακ ἐβολῆεν πῆρπ
 ἢ τῶω ἢ ἀλοῶι ἢ μῆι ἐτ κενῆνοῦτ ἔωωπ
 ἢμοντεκ ἡρπ † ἢ οὐλφοτ ἢ μωγ ρωσ
 ρολωσ ἢ φρη† ἢ πσλχι ἢ πῶς ἔεν πτεγλγ-
 5 Ὡ. α. γελιον | ρσω ἢμοσ σε φῆ ἐθ νατσε ὀηνοῦ 5
 ἢ οὐλφοτ ἢ μωγ ρωσ ἔεν πα ραν σε ἢῶωτεν
 να πῶς ἢνε ρτακὸ ἢσε περβεχε φτ ἐρετσοκ
 ἐβολῆεν τμοῦμι ἢ μωγ ἢτε πωνῆ φῆ ἐθ
 ηνοῦ ἐβολῆεν πῆροнос ἐθ οὐλβ Δκωλνσεμ-
 πωῖνι ἢ οὐαι ρχη ἔεν οὔωωμι ἔσεν φραν 10
 ἢ φτ ἢ μῆχανῇ φτ ναοῦωρπ νακ ἢ
 περλργελοσ ἐρερξεμ πεκωῖνι ρωκ ἔεν
 πεκμῶ† ἢ ὥωμι ἐτε πῆρσοῦ ἢ πεκμοῦ πε
 15 Ὡ. β. Δκωλνρῶλ ὡλ ηῆ ἐτ χῆ ἔεν πῶτεκο |
 ἢτεκ† νομ† νωοῦ ἔεν πῶαι ἢ παρχηαρρε-
 λος μῆχανῇ φτ ναοῦωρπ νακ ἢ μῆχανῇ
 ἐρερναρμεκ ἐβολῆεν πῶτεκο ἢ ἀμεν†
 οὔορ ἐρε φτ ναχοσ νακ σε ἀνοκ λῑξεμτ
 ἔεν πῶτεκο οὔορ ακὶ ὡλροι Δκωλνκῶτ ἢ
 οὔεκκλῆσιλ ἔσεν φραν ἢ φτ ἢ μῆχανῇ φτ 20
 να ἐρ ρμοτ νακ ἢ οὔηι ἢ ατ μοῦνκ ἢ χῑς
 ἔεν τφε Οὔορ ακωλνναῦ ἐ οὐαι ἐροι ἢ ατ
 σομ εῶβε οὔῆκαρ ἢ σῶμα οὔορ ἢτεκ†μα†
 25 Ὡ. γ. ἔεν περφαῆρι φτ ἢ μῆχανῇ | να ἐρ φαῆρι
 ἐροκ ἐβολῆεν πῶωμι ἢ ἀμεν† Σε οὔει 25
 σῆηνοῦτ ναὶ ρῑνα ἢτοῦναι νῶτεν πλῆν
 ὡοῦνιὰτοῦ ἢ νῑνλητ σε ἢῶωγ πε ἐτοῦ-
 ναναι νωοῦ Παλῑν σε πῑναι ὡοῦωοῦ ἢμοσ

- ÈΣΕΝ ΠΙΖΑΠ ΟΥΟΖ ΤΛΓΡΑΠΗ ΖΩΠΣ ÈΒΟΛ ÈΣΕΝ
 ΟΥΜΗΩ Ì ΝΟΒΙ Ω ΝΑΜΕΝΡΑΤ Ì ΣΗΗΟΥ ΣΕΜΠΩΛ
 ÌΤΕΝ ΕΡ ΑΓΩΜΙΖΕCΘΕ ΕΘΡΕΝ ÌΡΙ Ì ΟΥΝΑΙ ΗΕΝ
 ΠΔΩΡΟΝ Ì ΦΤ ΝΕΜ ΟΥΛΓΡΑΠΗ ΗΕΝ ΦΡΑΝ Ì
 ΦΤ Ì ΜΗΧΑΗΛ ΣΕ ΟΥΕΙ ΤΕΝÈΜΙ ΣΕ ΣΕΜΠΩΛ 5
05. Β. ΟΥΟΖ ΟΥΔΙΚΕΟΝ ΠΕ ΟΥΟΖ ςΗΕΝΤ È ΩΤ | Ì ΣΗΟΥ
 ΝΙΒΕΝ ΟΥΟΖ ςΤ Ì ΦΟΥΑΙ ΦΟΥΑΙ ΚΑΤΑ ΝΕϺ-
 ΒΗΟΥÌ ΟΥΟΖ ÌΤΕΝΖΙΤΟΤΕΝ ΗΕΝ ΤΛΓΡΑΠΗ Ì ΣΗΟΥ
 ΝΙΒΕΝ Ω ΝΑΜΕΝΡΑΤ ΣΕ ΤΝΟΥ ΤΛΓΡΑΠΗ ΟΥ
 ÈΒΟΛΗΕΝ ΦΤ ΠΕ ΣΕ ΤΛΓΡΑΠΗ ΤΝΟΥΟΥΝΑΙ ΤΕ 10
 ΣΕ ΟΥΝΑΙ ΑϺΑΙϺ ΝΕΜ ΠΕΝ ΙΩΤ ΛΔΑΜ ΝΕΜ
 ΤΕΝΜΑΥ ΕΥΛ ΑϺΩΟΠϺ ÈΡΟϺ ÌΤΟΥΜΕΤΑΝΟΙΛ
 ΟΥΟΖ ΑϺΧΩ ÈΒΟΛ ÌΤΟΥΠΑΡΑΒΑCΙC ΗΕΝ ΝΕΝΤΩΒΖ
 Ì ΜΗΧΑΗΛ ΝΕΜ ΟΥΛΓΡΑΠΗ ΟΥΝ ΑϺΑΙC ΝΕΜ
 ΠΙΘΜΗ ΛΒΕΛ ΑϺΩΟΠ ÈΡΟϺ ÌΤΕϺΘΥCΙΛ ΖΙΤΕΝ 15
05. Α. ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ | ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ
 ÈΝΩΧ ΑϺΟΥΟΘΒΕϺ ÈΨΤΕΜΘΡΕϺΝΑΥ È ΦΜΟΥ ΗΕΝ
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ
 ΝΩÈ ΑϺΘΑΜΙΔ ΝΑϺ Ì ΟΥΚΥΒΩΤΟC ΟΥΟΖ ΑϺΝΛΖ-
 ΜΕϺ ΝΕΜ ΠΕϺΗ ΤΗΡϺ ΗΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ 20
 ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜΑΒΡΑΑΜ ΠΕΝΙΩΤ Ì ΦΡΗΤ
 ÌΤΕϺΔΙΛΘΗΚΗ ΝΕΜΑϺ ΟΥΟΖ ΑϺΤ Ì ÌCΑΑΚ ΝΑϺ
 ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ
 ΝΕΜ ÌCΑΑΚ Ì ΨΟΡΠ Ì ΠΕϺΩΩΤ ΟΥΟΖ ΑϺΤ Ì
05. Β. ΟΥÈCΩΟΥ Ì ΤΕϺΨΕΒΙΩ | ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ 25
 ÌΑΚΩΒ ΑϺΤ ΝΑϺ Ì ΟΥΧΑΡΙC ÌΠΕΜΘΟ Ì ΗCΑΥ
 ΠΕϺCΟΝ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
 ΟΥΝ ΑϺΑΙϺ ÌΣΕ ΦΤ ΝΕΜ ΙΩCΗΦ ΑϺΝΑΖΜΕϺ

- Ì ΤΟΤΟΥ Ì ΝΕΨΝΗΟΥ ÌΝΕΜ †ΡΕΜÌΧΗΜΙ ΖΙΤΕΝ
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΛΙΨ ÌΞΕ
 Φ† ΝΕΜ ΜΩΥCΗC ΠΑΡΧΗΠΡΟΦΗΤΗC ΑΓΜΑΖΨ Ì
 ΖΜΟΤ ÈΖΟΤΕ ΡΩΜΙ ΜΙΒΕΝ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΛΙΨ ÌΞΕ Φ† ΝΕΜ ÌCΟΥ 5
 [ΠΩΗΡΙ] ÌΤΕ ΝΑΥÌ ΑΓΘΡΕ ΦΡΗ ÒΖΙ ÈΡΑΤΨ
 07. Α. Ì ΖΟΥΟ ÈΟΥÈΖΟΥΟΥ | ΨΑΤ ΕΨΒΟΛΒΕΛ Ì ΝΕΨΧΑΧΙ
 ΤΗΡΟΥ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
 ΟΥΝ ΑΓΛΙΨ ÌΞΕ Φ† ΝΕΜ ΔΑΥΙΔ ΠΟΥΡΟ È
 ΑΨΩΤΠΨ ΕΒΟΛΒΕΝ ΝΕΨΝΗΟΥ ΟΥΟΖ ΑΨΘΑΖCΨ 10
 Ì ΟΥΡΟ ÈΧΕΝ ΠΕΨΛΛΟC ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΛΙΨ ÌΞΕ Φ† ΝΕΜ CΟΛΟ-
 ΜΩΝ ΑΨΖΟΝΖΕΝ ΝΑΨ ΕΘΡΕΨΚΩΤ Ì ΟΥΗ Ì
 ΠΒC ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ
 ΑΓΛΙΨ ÌΞΕ Φ† ΝΕΜ ÌΕΖΕΚΙΑC ΠΟΥΡΟ Ì ΘΜΗ 15
 ΟΥΟΖ ΑΨ† ΝΑΨ Ì ΚΕ ÌΕ ÌΡΟΜΠΙ Ì ΖΜΟΤ ÈΧΕΝ
 ΝΕΨÈΖΟΥΟΥ | ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
 08. Β. ΟΥΝ ΑΓΛΙΨ ÌΞΕ Φ† ΝΕΜ ΠΡΕΝΟC ΤΗΡΨ Ì ΑΔΑΜ
 ΑΨ ΕΡ ΖΟΥÒ ΖΜΟΤ ÈCΩΟΥ ÌΞΕ ΠΕΝΝΟΥ† ΑΨΡΕΚ
 ΤΦΕ ΑΨ Ì ΠΕCΗΤ ΖΙΧΕΝ ΠΚΑΖΙ È ΑΨΒÌ CΑΡΞ 20
 ΞΕΝ †ΠΑΡΘΕΝΟC ÈΘ ΟΥΑΒ ΟΥΟΖ ΑΨ† ÌΤΕΨΨΥΧΗ
 ÌΜΙΝ ÌΜΟΨ Ì CΩ† ÈΖΡΗ ÌCΩΝ ΨΑΤ ΕΨΤΟΥΧΟΝ
 ÈΒΟΛΒΕΝ ÌΜΕΝ† ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ
 È ΑΨΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ÈΒΟΛ ΟΥΝΑΙ ΟΥΝ ΑΓΛΙΨ
 ÌΞΕ Φ† ΝΕΜ ΝΕΝÌΟ† Ì ΑΠΟCΤΟΛΟC ΑΨCΟΤΠΟΥ 25
 09. Α. ÈΒΟΛΒΕΝ ΝΙΚΟCΜΟC | ΤΗΡΨ ΑΨ† ΧΟΜ ΝΩΟΥ
 ΖΙΝΑ ΕΘΡΟΥΤΑCΘΟ Ì ΝΑΙ ΤΗΡΟΥ È ΠCΟΥΕΝ
 †ΜΕΘΜΗ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ †ΝΟΥ

ΔΕ ὦ ΝΑ ΜΕΝΡΑ† ΖΗΠΠΕ ἈΝῆΜΙ ΣΕ ΦΟΥΩ
 ΤΗΡQ ἢ Φ† QΩΟΠ ΉΕΝ ΠΙΝΑΙ ΝΕΜ †ΛΓΑΠΗ
 ΟΥΟZ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ QΟΙ
 ΝΑΗ ἢ ΡΕQ†ΝΟΜ† ΝΕΜ ΡΕQΕΡ ΠΡΕCΒΕΥΪΝ ΉΑΤΕΝ
 Φ† ΜΑΡΕΝΒΟΧΙ ΖΩΝ ΟΥΝ ΉΕΝ ΠΙCΙΝΚΩ† ἸCΑ 5
 ΠΙΝΑΙ ΝΕΜ †ΛΓΑΠΗ ΣΕ ΟΥΕΙ CCBΗΟΥ† ΣΕ ΠΙΝΑΙ
 ΒΙCΙ ΟΥΟZ †ΛΓΑΠΗ CCOΤΥΩΝ ΠΕΝ ΒC ΔΕ ΟΥΟZ
 56. Β. ΠΕΝΝΟΥ† ΟΥΟZ ΠΕΝCΩΤΗΡ ΙΗC ΠΧC ΠΙΝΑΗΤ
 Ω ΉΒΟΛ ΕQCΩ ἸΜΟC ΣΕ ΝΑΙ ἸΝΤΟΥΝΑΙ ΝΩΤΕΝ
 ΜΟΙ ΔΕ ἢ Φ† ΖΙΝΑ ἸΝΤΟΥ† ΝΩΤΕΝ ΟΥΟZ ΉΕΝ 10
 ΠΩΙ ΕΤ ΤΕΤΕΝΩΙ ἸΜΟQ ΕΥΝΑΩΙ ΝΩΤΕΝ ἢ
 ΉΗΤQ ΜΑΡΕΝΩΙ †ΝΟΥ ΉΕΝ ΟΥΩΙ Ε ΝΑΝΕ Q ἢ
 ΦΟΟΥ ΉΕΝ ΠΩΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ
 ΜΗΧΑΗΛ ΖΙΝΑ ἸΘΟQ ΖΩQ ἸΤΕQΩΙ ΝΑΗ ἢ ΟΥΩΙ
 ἢ ΑΓΛΘΟC ΉΕΝ ΘΕΜΕΤΟΥΡΟ ἢ ΜΙΦΗΟΥΪ ΟΥΟZ 15
 ΜΑΡΕΝ ΕΡ ΩΑΙ ΉΕΝ ΟΥΩΑΙ ἢ ΠΠΑΤΙΚΟΝ ΉΕΝ
 56. Α. ΦΡΑΗ ἢ ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΖΙΝΑ ἸΤΕΝ
 ΕΡ ΩΑΙ ΝΕΜΑQ ΝΕΜ ΠC ΟΥΝ ΉΕΝ ΠΩΙ ΕΘ
 ΜΗΗ ΕΒΟΛ ΩΑ ΕΝΕZ ΉΕΝ ΜΙΦΗΟΥΪ ΟΥΟZ ἸΤΕΝΧΩ
 ἸCΩΝ ἢ ΖΩΒ ΜΙΒΕΝ ἸΤΕ† ΔΙΔΙΚΙΛ ΉΕΝ ΠΩΙ 20
 ἢ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΖΙΝΑ
 ἸΤΕQ† ΖΙΩΤΕΝ ἢ ΝΕΝCΚΕΥΟC ἢ ΦΟΥΩΙΝΙ ΟΥΟZ
 ΜΑΡΕΝ †ΩΟΥ ἢ Φ† ἢ ΦΟΟΥ ΝΕΜ ΠΙΝΩ† ἢ
 ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ ΡΕQΩΑΙ
 ΕΘ ΟΥΑΒ ΖΙΝΑ ἸΤΕQ †ΩΟΥ ΝΑΗ ΖΩQ ΉΕΝ 25
 56. Β. ΠΙΝΩ† ἢ ΩΑΙΕ ΕΤ ΧΗΚ ΕΒΟΛ ΟΥΟZ ΜΑΡΕΝΦΟZ
 ἸΜΟΝ Ε ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΉΕΝ ΡΕQΩΑΙ
 ΕΘ ΟΥΑΒ ΕΡΕ ΝΕΝCΑΡZ ΤΟΥΒΗΟΥ† ΉΕΝ ΟΥΜΩΟΥ

εϕ οϕαβ οϕοζ τενσελσωλ βεν βανζεβσω
 ευσαιωοϕ ἐρε νενχις μεζ η̇ σαλ η̇ σοοι η̇
 οϕϑι ἐνσῶ η̇μοc σε ὦ παρχων η̇ νιφνοϑι
 παρχηαγγελος τωβζ η̇ φ† εϑρεϑ ερ ζμοτ
 ναν η̇ οϕβρε ἐ πρωϑι νεν οϕζεβσω οϕοζ 5
 †ζο ἐ φ† ἐσων εϑρεϑ χω ναν ἐβολ ὦ
 παρχηαγγελος ἐθ οϕαβ μηχανη ληλ ἐ φ†
 π. α. ἐσων ὦ παρχηαγγελος ἐθ οϕαβ ζινα η̇
 τεϑ ερ ζμοτ ναν η̇ οϕζιρηνι ἐ βοϑν ἐ
 νενερνοϕ σε η̇θοκ πε τενζιρηνι σε κσωοϑι 10
 ὦ πενπροστατης σε λνον οϕκαζι νεν οϕῶμι
 νεν οϕκερμι Πλην φ† οϕναντ η̇ ρεϑχω
 ναν ἐβολ σε οϕει λν ερ νοβι ρτομι νοοκ
 εϑρεκτωβζ ἐσων η̇ φ† ζινα η̇τεϑχω ναν
 ἐβολ βεν πζιν τενωϑ οϕβηκ φωκ η̇θοκ εϑρεκ 15
 †ζο ἐ φ† ἐσων εϑρε ρχω ναν ἐβολ ὦ
 π. β. μηχανη παρχηαγγελος ἐθ οϕαβ λνον
 τενωϑϑτ οϕοζ η̇θοκ κ†ζο η̇ φ† πενοϕρο
 ἐσων λνον τενσωοϑη η̇ φαι τα φμη η̇
 παρχηαγγελος μηχανη η̇θοκ πε παζωρ η̇ 20
 ομετναντ η̇ φ† πιναντ τεκ ερ ερ πρεcβεϑιν
 ἐσων τηρεν η̇ πεμθο η̇ φ† φιωτ η̇ νιμετ-
 ωενζητ ἐτ cμαροϑτ βεν ζωβ νιβεν ωα ενεζ
 ζινα η̇τεϑχα νεν νοβι τηροϕ ναν ἐβολ νη
 ἐτ αναιτοϕ βεν οϕῆμι νεν βεν μετ ατ ἐμι 25
 ιε βεν πενοϕωϑ ιτε βεν πενοϕωϑ αν. Οϕοζ
 πλ. α. η̇τεϑ† ναν η̇ πιμωιτ ζινα η̇τενχω νcων
 η̇ ναφαζοϕ οϕοζ η̇τενδοσι ἐ ηατζη οϕοζ

ἡ τε ρα τζον ναϑ ἔνοι ἡ ατ θωλεβ ἡ πεμθο
 ἡ νεϑσιχ χε ἡθοκ πε ετ ριρωοϣ ἡ ρον ὦ
 πιηωτ ἡ αρχηαγγελος ἐθ οϣαβ μηχανῆ
 παρχηστρατϣροϣ ἡ τε τζομ ἡ νιφνοῖ φη
 ἐτ † ὦοϣ ἡ οϣομ νιβεν ἐτ ερ ωαι ἡ πεϣραν 5
 ἐθ οϣαβ ἡ βεν μαι νιβεν Ταφμη ὦ ηαμεν-
 ρατ λιϣι τοτ ἐ οϣνιωτ ἡ αρχη σα πωωι
 ἡ ταζομ οϣοϣ λικωτ ἡ σα οϣνιωτ ἡ πελαϣοϣ
 πᾶ. β. εϣοϣηοϣ εμαωω ἡ † χεμχομ αν ἐ ερ χινιορ
 ἡ μοϣ χε οϣει λιχοϣ ἡ βεν † αρχη ἡ πεϣκω- 10
 μιομ χε τα κϣβωτοϣ οϣκοϣσι οϣοϣ τα
 ἡ βωωωτ ϣεβηοϣτ ἡ † ἐμι ἡ νηβι αν οϣοϣ
 πινοϣν ἡ βοϣι ἐμαωω ἐ τε φοϣωϣοϣν ἡ παι
 εϣκωμιομ πε φη ἐ † ταῖο ἡ ἡ ητϣ η πιηωτ
 ἡ αρχηαγγελος ἐθ οϣαβ μηχανῆ Ἀνοκ δε 15
 † † ϣο ἐρωτεν ὦ νασηοϣ ϣινα ἡ τετεν†-
 τοτεν νημη ϣινα ἡ ταηοϣεμ ἐβολῆεν ὁμη†
 ἡ παι νιωτ ἡ νοϣν ἐ τε ἡ μομ αϣρηϣϣ ἡ ταϣ
 πᾶ. α. οϣοϣ ητεν ἡ πηϣρο ἡ βεν οϣϣρηνη χε λιϣιτοτ
 ἐ σαϣι νημωτεν ἡ νηνῶοϣ νημ νηνταιῖο 20
 εϣτομ οϣοϣ εϣερ ωαϣ ἐ φη ἐτ εν ερ ωαι
 ναϑ ἡ φοοϣ παρχηαγγελος μηχανῆ Πλην
 οϣλαϣ ἡ σαϣϣ πε πα λαϣ οϣοϣ οϣσαϣϣ ἡ
 ὦϣι πε τα σαϣϣ οϣοϣ ἡ † χεμχομ αν ἐ χω
 ἡ ἡ ωι ἡ πεϣῶοϣ ἐ πχωκ ἡ ὁ μετ ηιωτ ἡ 25
 τεϣδαϣϣις Μθοκ πετε φωι νημ φ† ὦ μηχανῆ
 φραωι ἡ πα ϣητ ὦ παρχηαγγελος ἐθ οϣαβ
 πϣολϣεῶ ἡ πα λαϣ μηχανῆ πϣαϣι ἡ ϣωι

πβ. β. πσωούτεν ἢ πα γητ ὡα φτ Ἀω ἢ ταπρο
 ἰε αω ἢ λας ἰε αω ἢ ἕητ ερμεζ ἢ ἀρετη
 ἔ ογονῶσον ἡμορ ἔ σω ἢ πωι ἢ πεκλᾶζῖωμα
 ἰε ρηαφορ ἔ πωι ἢ τεκμετνωτ nem πῶογ
 ἔτ λ φτ σελσολκ ἢ ἕητκ Μαι τηρογ ἔται- 5
 χοτογ ὦ παρχων ἢ ὁμετογρο ἢ ηιφνογῖ
 εγερῶαγ ἢ πωογ ἢ τεκμετνωτ ἀλλα χω
 ηηι ἔβολ ὦ πα ὅς μηχανλ σε ἄνοκ ογρερερ-
 νοβι ογορ †χωσεβ ἔμαῶω ἕεν ηαζβηογῖ Ἀνοκ
 ††ζὸ ἔροκ ὦ μηχανλ πιρερ†τοτq ὡπ ἔροκ 10

πγ. α. ἢ ταῶγσιᾶ ἔτοι ἢ κογσι θαί ετ ασραῶω ρηη
 ἡτατης ηακ ἕεν πεκῶαι ἔθ ογαν ἡπ ερ
 σηαγζ ἡμοκ αη ἔ σῶτεν ἔ πεκῶοκ εῶβε σε
 ρχωσεβ ἡσε παδωρον Ἀλλα ὡπ ἔροκ ἢ τα
 σπογαν ἢ φρη† ἡθα †τεβι σνογ† σε ογεί 15
 †ἔμη σε ἡθοκ ογνηη† ἢ ρερῶενζητ εῶβε φαι
 αικῶ† ἢ σῶκ εῶβε σε ἡμον τηι ἢ κε ρερερ-
 πρεσβεγῖν ἕατεν φ† ἔβηλ ἔροκ ὦ παρχη-
 αργελοσ μηχανλ Ἀκῶανερ πῆθ ηανε q nemηι

πδ. β. ἡτεκ ὡπ ἔροκ ἢ πα κογσι ἢ ταιὸ καν 20
 ιςσε ρχωσεβ Ἀνοκ δε †ηα ερ ηγμφιν μενε-
 σα ηαι εῶρηῖνι ηακ ἢ ογταιὸ ἔβολῆεν ρῶι
 ἢ ρερερνοβι nem πα λας ἔτ σωσεβ nem πα
 γητ ἢ σνογ ηιβεν ἢ ηιῆζοογ τηρογ ἡτε πα
 ὡηῆ ἡτα πιστεγῖν ἕεν φαι ταφμηι σε αἰῶαν- 25
 ερ πῶῶω ἢ πεκραη ἡταῶτεν ερ περμεγῖ ἢ
 σνογ ηιβεν ἕεν πα γητ ὦ παρχηαργελοσ ἢ
 ηιῆζοογ τηρογ ἡτε πα ὡηῆ εἰεῶωπι ἢ ατ

- ΟΥΤΑΖ ΟΥΟΖ Ì ΛΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΣΕ
 πδ. α. ΠΕΡΦΜΕΥÌ Ì ΠΕΚΡΑΗ ÈΘ ΟΥΑΒ Æ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙΝΩ† Ì ΑΡΧΗΑΓΓΕ-
 ΛΟΣ ÈΘ ΟΥΑΒ ΦΗ ÈΤ ΟΙ Ì ΣΩ† ΝΗΙ ΉΕΝ ΠΑ
 ΣΙΝΖΕΙ ΝΕΜ ΠΑ ΣΙΝΤΩΝΤ Æ ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ 5
 ΟΥΑΒ ΦΗ ÈΤΕ ΠΡΕΝΟΣ ΤΗΡΩ Ì ΛΔΑΜ ΑΥΣΙΜΙ
 Ì ΟΥΠΑΡΡΗΣΙΔ ΉΑΤΕΝ Φ† ÈΘΒΗΤΚ Æ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΜΘΟΚ Π ΕΘ ΜΗΟΥ È ΉΟΥΝ ΕΚΪΡΙ
 Ì ΠΕΝΜΕΥÌ Ì ΠΕΜΘΟ Ì Φ† ΖΙΝΑ ÌΤΕΩΩΕΝΖΗΤ
 ΉΑΡΟΗ ΕΩΕΩΩΠΙ ΝΑΝ ΟΥΗ Ì ΦΟΟΥ ΉΕΝ ΠΕΚ- 10
 πδ. β. ΝΙΩ† Ì ΨΑΙ ΕΘΕΚ ΕΡ ΠΡΕΣΒΕΥΙΝ ΉΑΡΟΗ ΉΑΤΕΝ
 ΠΒΣ †ΝΟΥ ΖΙΝΑ ÌΤΕΝΩΩΠ ΕΡΩΩ ÌΤΕΝΣΠΟΥΔΗ
 ÈΤΕΝΪΡΙ ÌΜΟΣ ΝΑΚ ΉΕΝ ΠΕΚ ΕΡ ΦΜΕΥÌ ÈΘ ΟΥΑΒ
 Æ ΠΙΝΩ† Ì ΩΑΙΡΩΟΥΩ ΉΑΡΟΗ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ
 Ì ΠΙΜΩΙΤ ΤΗΡΕΝ È ΠΣΙΝΤΕΝΜΩΩ ΉΕΝ ΠΕΤΕΖΝΕ 15
 Φ† Ì ΣΗΟΥ ΝΙΒΕΝ Ì ΠΕΜΘΟ Ì ΝΕΩΣΙΧ ΟΥΟΖ
 ÌΤΕΩΝΑΖΜΕΝ ÈΒΟΛΉΕΝ ΜΙ ΦΛΩ ΤΗΡΟΥ ÌΤΕ ΦΗ
 ÈΤ † ΟΥΒΗΝ ΠΙΣΑΧΙ ÌΤΕ ΜΕΘΜΗΙ ΝΙΒΕΝ ΠΙΣΑ-
 ΜΕΘΝΟΥΧ ÌΣΑ Ì Π ÈΤ ΖΩΟΥ ΟΥΟΖ ÌΤΕ Φ†
 ΤΑΖΟΝ ÈΡΑΤΕΝ ΝΑΩ Ì ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ- 20
 πδ. γ. ΤΟΥΗΒ ΝΕΜ ΟΥΓΕΝΟΣ ΕΩ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ
 ΕΩΩΗΉ ΖΙΤΕΝ ΝΙΤΩΒΖ ÈΤ ΕΣΪΡΙ ÌΜΩΟΥ ΉΑΡΟΗ
 ÌΧΕ ΤΕΝ ΒΣ ΤΗΡΕΝ †ΡΕΩΣΦΕ Φ† ΠΙΛΟΓΟΣ
 ΑΛΗΘΩΣ †ΛΓΙΔ ΜΑΡΙΑΜ ΘΗ ÈΤ ΟΙ Ì ΠΑΡΘΕΝΟΣ
 Ì ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒΙΔ Ì ΦΗ È ΤΕΝ 25
 ΕΡ ΨΑΙ ΝΑΩ Ì ΦΟΟΥ ΠΙΝΩ† Ì ΑΡΧΗΑΓΓΕΛΟΣ
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ÈΤ ΤΩΒΖ Ì ΠΒΣ ÈΧΩΝ Ì
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Ì ΠΧΩΡΟΣ ΤΗΡΩ

ἡΤΕΝ ΕΡ ΨΦΗΡ ἢ ΛΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ
 ἢ ΦΗ ἘΤΕ ἸΜΟΝ ΟΥΛΙ ΤΩΝΗ ΖΕΝ ΝΙΜΗΙ ἡΤΕ
 ΠΕ. Β. ΝΙΖΙΔΜΙ | ἘΝΛΑΖ ἘΖΟΤ ἘΡΟΖ ΠΙΛΡΙΟΣ ἸΩΑΝΝΗΣ
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΖ ἢ ΜΑΡΤΥΡΟΣ
 ΕΘ ΟΥΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5
 ΝΙ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΙ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ
 ΝΗ ἘΤ ΑΥΟΥΑΖΟΥ ἸΣΑ ΠΙΠΑΤΩΕΛΕΤ ἢ ΝΗ
 ΠΕΝΘΣ ΙΗΣ ΠΧΣ ΠΕΝ ΩΝΗ ΝΕΜ ΠΙΓ ἢ ΛΛΟΥ ἢ
 ΛΡΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΡΙΟΣ
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΗ ἡΤΕ ΜΙΛΡΙΟΣ ἢ 10
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΥΡΟΦΩΡΟΣ ΕΘ ΟΥΑΒ ΜΛΙ
 ΠΣ. Α. ἘΤ ΟΖΙ ἘΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΟ-
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἡΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ
 ΕΡΟΖ ἢ ΠΙΞΖΟΟΥ ΝΕΜ ΠΙΞΩΡΖ ΕΘΕΡΕΖ ΕΡ ΟΥΝΑΙ
 ΖΑ ΠΕΓΛΑΟΣ ἸΘΟΖ ΠΕΝ ΘΣ ΟΥΟΖ ΠΕΝΝΟΥ† ΙΗΣ 15
 ΠΧΣ ΦΛΙ ἘΤΕ ἘΒΟΛΖΙ ΤΟΤΗ ἘΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ΤΑΙΔ ΝΙΒΕΝ ΝΕΜΠΡΟΣΚΥΝΗΣΙΣ ΝΙΒΕΝ ΝΕΜ ΣΙΝΟΥ-
 ΩΩΤ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΖ ΝΕΜ
 ΠΙΠΠΛ ΕΘ ΟΥΑΒ ἢ ΡΕΓΤΑΝΗΘΟ ΟΥΟΖ ἢ ΟΜΟΟΥΣΙΟΣ
 ΝΕΜΑΖ †ΗΟΥ ΝΕΜ ἢ ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΨΑ ἘΝΕΖ 20
 ἡΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.



πζ. β. Ο λογος ἡτε πιπατριάρχης ἐθ οὔαβ οὔος
πιαρχιῆἐπισκοπος ἡτε αντιόχιὰ αββα σεῦηρος
ἐ αῤταοὔος δε εῤοὔωνε ἐβολ ἡ νιμετωαν-
εῤηε ἡτε φ† αῤασι δε ον εῤβε τπαροὔσιὰ

ππ. α. ἡ παρχιαργελος ἐθ οὔαβ μιχαηλ | νεν τεῤ- 5
μετμαι ρωμι ἡ φρη† ἐταῤχοτοὔ ἡνωὔ ἐ
νιχορσε ἡτε παιδῖβολος Ε αῤταοὔ ἐ εῤηκοὔσι
δε ον εῤβε †αῤιὰ ἡ κυριακη ἐθ οὔαβ ἐῤβε σε
λ πωι ἡ παρχιαργελος ἐθ οὔαβ μιχαηλ εῤ
απανταν βεν †ρομπι ἐτεμμῤ ἐ †αῤιὰ ἡ 10
κυριακη Αῤασι δε ον εῤβε μαῤεος πιπρα-
εματεὔτης νεν τεῤεεῤιμι νεν νεῤωηρι ἡ
πιρη† ἐταῤναε† ἐ φ† εῤιτεν νι†εο ἡτε
πιαρχιαργελος ἐθ οὔαβ μιχαηλ ἐταῤταοὔο

ππ. β. δε ἡ παι διῖλορος δε ἡ σοὔ ιβ | ἡ πῖλβοτ 15
λεωρ εῤε πιμνω τηρε ῤοὔητ ἐ
πτοπος ἡ παρχιαργελος ἐθ
οὔαβ μιχαηλ εῤεῤ ωι
ναε ἡ βητεῤ βεν οὔε-
ρηνη ἡτε φ† 20

αμην.

†εωτεν ἐ πι ψαλμωδος ἐθ οὔαβ αῤαῤε εῤ
εῤ συμμενην ναν ἡ νῤωοὔ† ἐβοὔν ἡ παι ωι
ἡ φοοὔ εῤωῤ ἐβολ εῤεω ἡμιος σε παργελος

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον niben èτ ερ
 πῶ. α. ζοτ ἡλ τερχη | οὔοζ φηαναζμοῦ παῖ ωαι
 οὔν ἢ φοοῦ ὦ να μενρατ οἱ ἢ β ἢ πωαι
 ἢ παρχηαγγελος èθ οὔαβ μιχαηλ νεν πωαι
 ἢ τκυριακη èθ οὔαβ τανασταςic ἢ πενσωτηρ 5
 Ἰc ζηππε τῆαγ è οὔηωτ ἢ χαμη εςωωπ
 ἕμον ζλι ἢ θνοῦ ωωωτ ἕμον è πτηρq αλλα
 τετενσεβτωτ τηροῦ èωωπ èρωτεν ἢ πcασι
 ἵτε τcωω ἵτε αἰον ἢ èτ cασι ἵτε ἡωωτεν ἡη
 èτ cωτεν Οὔοζ παντωc ἵτε πcασι èτεμμαγ 10
 xωκ èβολ èxωη xε οὔαι μεν αqερ p κε οὔαι
 πῶ. β. δε | αqερ x κε οὔαι δε αqερ λ Τετενσεωοῦη
 γαρ xε φοῦνοῦ ἕμον αη ἵxε ππεqτ βexè
 ἢ μῆη πεν δc ἡc πxc πωηρι ἢ φτ èτ οηh
 Qxω ἕμοc γαρ ἡεν πεqρωq èθ μεζ ἢ ὡηh 15
 νεν μεθῆη niben xε πῆα èτε οὔον β ἢ ε ἢ
 ερ cῡναρεcθè ἕμαγ ἡεν παραν τῆη ἕμαγ
 ἡεν τοῦμητ ζοcον εςωωπ νεναν ἵxε πεν-
 νοῦτ μαρενωωπ èρον ἢ πcασι ἢ πιπροφι-
 της οὔοζ ππεqερ ψαλῆη δαλγῖδ εςxω ἕμοc 20
 xε cρωqτ οὔοζ λρι èμῖ xε λνοκ πε φτ èie-
 φ. α. δici èxεν μεθῆoc èieδici | èxεν πκαζι τηρq
 Τετενσεωοῦη να μενρατ xε πωαι ἢ πεν
 οὔxαι πε φοοῦ èτε θαι τε τλγῖα ἢ κγῖακη
 èθ οὔαβ èτ cωε πε ἡτενζωc οὔοζ ἡτεν- 25
 cμοῦ οὔοζ ἡτεντ ὡοῦ ἢ πῶc ἢ ωορπ xε
 èρε ὡοῦ niben ερ πρεπι ναq ἢ cνοῦ niben
 ωα èνεζ ἡτε νιèνεζ τηροῦ λῆηη Μεμενcωc

- ΜΑΡΕΝΤΑΣΘΟΝ ἸΤΕΝCΑCΙ ἔ ΠΤΑΙὸ ἢ ΜΙΧΑΗΛ
 ΠΙΝΙΩ† ἢ ΑΡΧΗΑΓΓΕΛΟC ἔΘ ΟΥΛΑΒ CΩΤΕΜ ΓΑΡ
 ἔΡΟQ ἮΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ἔΘ ΟΥΛΑΒ ΚΑΤΑ ΜΑΤΘΕΙΝ
 q. b. xε ΠΑΡΧΗΑΓΓΕΛΟC ἸΤΕ ΠῶC ΠΕΧΑQ ἢ ΝΙΖΙὸΝ |
 xε ἸΠ ΕΡ ΕΡ ΖΟ† ἸΘΩΤΕΝ †ΕΜΙ ΓΑΡ ἸΝΟΚ xε 5
 ΑΡΕΤΕΝΚΩ† ἸCΑ ΝΙΜ ἸΝC ΦΗ ἔΤΑΥ ΕΡ CΤΑΥΡΩ-
 ΝΙΝ ἸΜΟQ QXΗ ἢ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΝQ
 ΚΑΤΑ ΦΡΗ† ἔΤΑQCΟC ἢ ΝΕQΜΑΘΗΤΗC ΠΕQἸΝΙ
 ΠΕΧΑQ ΕQὸΝΙ ἢ ΟΥCΕΤΕΒΡΗx ΟΥΟZ ΤΕQΖΕΒCΩ
 ΕCΟΟΥΟΩ ἢ ΦΡΗ† ἢ ΟΥΧΙΩΝ ἔΤΕ ΦΑΙ ΠΕ ΠΑΡ- 10
 ΧΗΑΓΓΕΛΟC ἔΘ ΟΥΛΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΗQOC
 ἸΤΕ ΤxΟΜ ἢ ΝΙΦΗΟἸ †ΤΕΝ ΕΡ ΩΑΙ ΟΥΝ ἢ ΦΟΟΥ
 ὦ ΝΑ ΜΕΝΡΑ† xε QἮΕΝ ΤΕΝΜΗ† †ΝΟΥ Ἰxε
 qā. a. ΠῶC ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ἸΤΕ ΝΙΑΓΓΕΛΟC | ΕQ ΕΡ
 ΩΑΙ ΝΕΜΑΝ ἮΕΝ ΠΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟC ἔΘ 15
 ΟΥΛΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ †ΖΟ ἔ ΠῶC
 ἮΑ ΠΓΕΝΟC ἢ ΝΙΡΩΜΙ ἢ ΝΑΥ ΝΙΒΕΝ ΠῶC ΖΩQ
 Π ἔΤ ΧΩ ΝΩΟΥ ἔΒΟΛ ἢ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἮΕΝ
 ΝΗ ἔΘ ΟΥΛΑΒ ΤΗΡΟΥ ἔΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟC
 ΩΟΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἮΕΝ ἸΟΥΘ- 20
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΝ ἮΕΝ ΝΙΜΑΡΤΥΡΟC ΤΗΡΟΥ
 ἔΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ †xΟΜ ΝΑQ
 ΖΙΤΕΝ ΠΙΟΥΛΖCΑΖΝΙ ἸΤΕ ΠῶC ΩΑΝ ΤΕQḂΙ ἢ
 qā. b. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΩ ἔΜΙ | ὦ ΝΑΜΕΝΡΑ†
 xε ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΩΟΠ ΝΕΜ ΡΩΜΙ 25
 ΝΙΒΕΝ ΕΘΝΑ† ἢ ΠΟΥΟΙ ἔ Φ† ἮΕΝ ΠΟΥΖΗΤ ΤΗΡQ
 ΟΥΟZ QΤΩΒZ ἢ ΠῶC ἮΑΡΩΟΥ ΕΘΡΕQΩΟΠΙ ΝΩΟΥ
 ἢ ΒΟΗΘΟC CΩΤΕΜ ἸΤΑΜΩΤΕΝ ἔ ΤΑΙ ΝΙΩ† ἢ

- ψφηρι ἐταςωπι ζιτεν τχομ ἢ φ† nem πι-
 αρχηαγγελος ἐθ ογав михаηλ ἐβολζιτεν neq-
 †ζο nai ἐταγταμον ἐρωογ ζιτεν занρωми
 ἢ ωογναζ† ἐρωογ Ne ογον ογρωми δε ἢ
 πραγματευτης ἐ πεqpan ἢ ωοpи кетсων 5
 qβ. a. ἐ ογρεμ†χωρα πε ἢ τε | †εντικη ογοζ ne
 ογpamað ἐμαωω πε ἐ ογον ἢταq ἢμαγ ἢ
 ογνιω† ἢ πραγματιὰ ογοζ naqсωογн ἢ φ†
 an пе Αλλα ne ογzeλληnos πε eqωemωи ἢ
 пирн φαι δε ογн eqωop heн τεqμετεθnos 10
 ογοζ nape φ† ογωω ἐ τογχοq πε Acωopi
 δε ἢ ογсop aqтaлo ἢτεqπραγματιὰ ἐ ογχοи
 aqзωλ ἐ ογποlic heн тxωpa ἢ φιlipпoиc
 ἐ пeсpaн пе kaλωниὰ θαι τε naγωemωи ἢ
 φ† ἢ hηтс тоnω пе Eтаqзωλ δε ἐβογн 15
 qβ. b. ἐpoc | ἢ coγ αἰ(sic) ἢ παβοt aωop eqωop
 δε heн †ποlic eq† ἢτεqπραγματιὰ aqφoз
 ἢ coγ ια ἢ παи λβοt ἢ ογω† λωop M φnaγ
 δε ἢ mepi ἢ πιεζooγ eтemмаγ aqcinи ἢ πι-
 топoc ἢ τε пapxηaγγeλoc михаηλ aqnaγ 20
 ἐpoq eyctеφaнoγ ἢmoq heн занφaнoc nem
 занвнλλoн aq ep ψφηρι ἐμαωω oγoз aqзemci
 heн пиma eтemмаγ kaтa oγoиkonoμиὰ ἢ τε
 φ† ἐ naγ ἐ пxωк ἢ пизωв Eтa poγzi δε
 ωopi aqnaγ ἐ пимнω тнpq ἐтаγθωoγ† ἐ 25
 qγ. a. пиma eтemмаγ aγipи ἢ пилγxηиkон | eyxω
 ἢ занзγμнoc eyзoлx Πipωми δε aq ep ψφηρι
 oγoз ζитeн пизoγo ἢ τε †ψφηρι aqенкoт зipеn

φρο ἢ πιτοπος ἔεν πιῆσωρζον ἅ νικληρικος
 νεν νιφιλονομος ὁωοῦ† εὔρι ἢ πιορθινον
 Πιρωμι δε αῖ ερ ὡφηρι ἔμαῳ ἔχεν νη ἐτ
 εῖσωτεμ ἔρωοῦ ἔτ ἅ τοοῖ δε ὡπι ἅ πι-
 ρωμι ἔτεμμαλ † ἢ περσογοι ἐ ρωμι ἔ ἢ 5
 χρηστιῶνος εὔωπ ἔεν †πολις ἔτεμμαλ αῖ-
 †ζο ἔρωοῦ εῖσῳ ἢμος Δε να σνηοῦ οὔ πε
 ςβ. β. τ ὡπ | ἢ οὔ πε πιῳῳ ἐτ ὡπ ἔεν ται
 πολις ἢ φοοῦ Πεξε πιρωμι ναῖ χε ἢ φοοῦ
 σοῦ ἢ ἅ ὡρ πε ἢ ερ ὡι ἢ παρχηαργελοσ 10
 ἔθ οὔαβ μιχαηλ χε ἢθοῦ ἐτ †ζο ἢ πῶς ἐζ-
 ρηι ἔσων ἔορε ῖσῳ ναν ἔβολ ἢ νεν νοβι οὔοῦ
 ἢτερτοῦχον ἔβολζα π ἐτ ζωοῦ νιβεν Πι-
 πραγματεῦτης πεσαῖ νωοῦ χε αῖσων φη
 ἔτεμμαλ ἢτασσι νεμαῖ ζω οὔοῦ ἢτα†ζο 15
 ἔροῦ ἢτερτοῦχοι ἔβολ ζα π ετ ζωοῦ νιβεν
 Αῖ ερ οὔῳ πεσῳοῦ ναῖ χε ἢμον ὡσῳ
 ςδ. α. ἢμοκ ἐ ναῖ ἔροῦ †νοῦ ὡα τεκῳπι | ἢ
 τελιοσ ἀλλὰ ἔῳπ ἢτεκῳπι ἢ χρηστιῶνος
 ἢτεκ†ζο ἔροῦ οὔ μονον πιῳκ ἢμαῖατῖ 20
 ἀλλὰ χηαναῖ οἷ ἐ πεῖ ὅς ἢτεκ ερ ὡφηρι
 ἐ περῳοῦ οὔοῦ ῖναναζμεκ ἔβολ ζα π ετ
 ζωοῦ νιβεν Πιπραγματεῦτης δε πεσαῖ νωοῦ
 χε νασνηοῦ ††ζο ἔρωτεν ἄνιτ νενῳτεν
 ἢτοοῖ ἢταῳπι ἢ χρηστιῶνος οὔοῦ †να† 25
 νῳτεν κοτ νομισμα ἐ φοῖαι Ἐπι αἷ ἅ πα
 ζητ ρικι ἢσα πετενῳεῳι τοῖα Πιρωμι δε
 ςε. β. πεσῳοῦ ναῖ | χε χηαῳῳπι αἷ ἢ πενρη†

ὡα ἵτε πενιωτ ἵ ἐπισκοπος ὡληλ ἔχωκ
 ἵτεq ep λγιαzin ἵμοκ ἵτεq† ωмс nak бен
 φραν ἵ φιωτ nem πωhpi nem πιπᾶ ἔθ ογав
 ογοz ἵτεκωπι ἵ χρηστιᾶνος Πλην ὡογ ἵ
 zht ὡate πενιωτ ἵ ἐπισκοπος cρωq† ten- 5
 ναολκ ὡaroq ἵτεqaik ἵ πενρη† ἵθοοq δε
 λqiri καta φρη† ἔταγχοc ναq λqῶογ ἵ bht
 ἵ πιέροογ ἔτεμμαγ Πεqpac† δε λqι ὡa
 pωογ πεχαq nωογ xε na cнhoγ ἔθ naneγ
 qē. a. ὡopt ἐρωten zina ἵτε φ† | ἐт apeten xoc 10
 nωten eḡbhtq † nωten ἵ peten bexe Πι-
 pωmi b ἵ πιστοc ἔτεμμαγ ayenq ὡa πιέπιc-
 κοποc λγταμοq ἔ ζωb niben ἔταγωπι Πιέ-
 πικοποc δε πεχαq ἵ πιpωmi ἵ праγματεγthc
 xε ἵθοок ογ ἐβολбен aḡ ἵ χωpa Πexaq naq 15
 xε λнок ογ ἐβολбен †xωpa ἵτε †entikh
 Πιέπικοποc δε πεχαq naq xε λ πεkzht oht
 ἔ ep xριcτιᾶноc Πexε πιπραγματεγthc xε
 ce па iωт ke rap nh ἐт aиay ἐpωογ nem
 qē. b. nh ἐт aиcoḡmoγ бен | таи ποlic acpanhi 20
 ζω eḡpiωπι ἵ χρηστιᾶноc Πexε πιέπικοποc
 naq kωemḡi ἵ aḡ ἵ noγ† aq ep oγῶ xε
 eiḡemḡi ἵ πιpi Πexε πιέπικοποc naq xε
 apḡan πιpi ζωтп ἵτεqzωλ бен пикази ἵτε
 oγλnarkh тазок екнаxemq ἵθων ἵτεq ep 25
 boḡoin ἐрок Πιπραγματεγthc δε πεχαq naq
 xε па iωт mare pekhai тазои ἵτεk† ωмс
 nhi ††zo ἐрок λrit ἵ χρηστιᾶноc ἵ φρη†

- ἢ πῖρωμι τηροῦ ἵτε ται βακί Πιῆπισκοπος
 95. α. δε πεχαρ ναρ σε οὔον οὔεζιμι | ἵτακ ιε
 ωηρι ἵθορ δε πεχαρ ναρ σε οὔον ἵτηι ἵμαλ
 ἵ τα εζιμι νεμ ναωηρι ἕεν τα πολις Πεχε
 πιῆπισκοπος ναρ σε ἵσε σε ἵε τεμνα† ωοῦ 5
 νακ αν †νοῦ μῆπως ἵτεωτεμ ποῦζητ θωτ
 νεμακ ἵσε τεκεζιμι νεμ νεκωηρι ἵτε οὔ-
 σκανδαλον ωωπι ἕεν τετεμμη† νεμ νετεν
 ἐρνοῦ ἵτεσφωρς ἐροκ ἵε ἵτεσ ἑρεκ ἐρ ἀπο-
 ταζεσθε ἵ πωεμωι νεμ πωμε ἐτακβιτq 10
 εθε σε †ωορπι ἵ παραβασις ἐτασωωπι ἐβολ-
 95. β. ζιτεν †εζιμι ἀλλα | ἐωωπι ἵτεσθωτ ἵ ζητ
 νεμακ ἵε ἀμωιμι ἵτα ἐρ ἑηνοῦ ἵ χρῆστιλ-
 νος Πιπραγματεῦτης δε ἐταρσωτεμ ἐ ναι
 αραωι ἐμαωω τοτε αρβιςμοῦ ἵ τοτq ἵ πῖ- 15
 πσκοπος ἐ αqι ἐβολ αqιρι ἵ περσων† εῑρεq
 ωε ναρ ἐ τερπολις Πιδιὰβολος δε πῖμαστε
 π εθ νανε q μῖβεν ἐταρῆμι σε ἀ πῖρωμι †
 ἵ περζητ ἐ φ† αρχοq ἐροq Ασωωπι δε
 ἐταρφορ ἐ ἑμῆ† ἵ φιοι αρτοῦγνος οὔχιμων 20
 ερμαωτ οὔορ αρῑρε νιζωιμι βῖσι ἐσεν πῖχοι
 95. α. ζωε δε παρα κε κοῦσι ἵσεωμε | ἵσεμοῦ
 ἵσε οὔον μῖβεν ἐτ ἕεν πῖχοι πῖρωμι δε ἵ
 πραγματεῦτης αρωω ἐβολ ερξω ἵμιος Χε
 παῶς ιηc πχc ἀρι βοηθῖν ἐροι ἕεν ται νιω† 25
 ἵ ἀναρκη Οὔορ †ναρ† ζιτεν πῖνιω† ἵ ωοῦ
 ἐτ ἀιναῦ ἐροq ἕεν πτοπος ἵ παρχηαγγελος
 ἐθ οὔαβ μιχαηλ σε †νοῦ νεμ να πανι τηρq

- ἡΤΕΝΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ὡΛ ΠΙΖΟΥΓ ἡ ΠΕΝ-
 ΜΟΥ ΟΥΟΣ ἔΒΕΝ ΦΟΥΝΟΥ ἔΤΕΜΜΑΥ ἂ ΟΥΣΜΗ
 ὡΠΙ ΖΑΡΟΥ ΕΣΧΩ ἡΜΟΣ ΧΕ ἡΠ ΕΡ ΕΡ ΖΟΤ
 ςζ. β. ἡΜΟΝ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ ΝΑΩΠΙ | ἡΜΟΚ ΑΝ
 ΖΕΝ ΦΟΥΝΟΥ Α ΝΙΖΩΙΜΙ ΧΑ ΧΩΟΥ ἔΒΗΡΗ ΑΥΘ- 5
 ΝΟΝ ἂ ΠΙΧΟΙ ὀΖΙ ἔΡΑΤΩ ΟΥΟΣ ΑΦΜΩΙ ἔΒΕΝ
 ΟΥΣΩΟΥΤΕΝ ἔΒΕΝ ΠΙΟΥΛΑΖΣΑΖΝΙ ΔΕ ἡΤΕ ΦΤ
 ΑΦΜΟΝΙ ἔ ΤΕΡΠΟΛΙΣ ἡΠΕ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ
 ὡΠΙ ἡΜΟΥ ἔΤΑΦΖΩΛ ΔΕ ἔ ΠΕΦΗ ΑΦΡΑΩΙ
 ἔΒΕΝ ΟΥΝΙΩΤ ἡ ΡΑΩΙ ΟΥΟΣ ΑΦΣΩ ἡ ΝΕΦΡΩΜΙ 10
 ἡ ΦΩΦΗΡΙ ἔΤΑΣΩΠΙ ἡΜΟΥ ἔΒΕΝ ΠΙΧΟΙ ΝΕΜ
 ΝΗ ΕΤΑΥΩΠΙ ἡΜΟΥ ΤΗΡΟΥ ἔΒΕΝ ΦΠΟΛΙΣ ΚΑΛΩ-
 ΝΙΛ ΟΥΟΣ ΝΑΦ ΣΩ ἡΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ
 ΟΥΝΟΥΤ ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ἔΤΕΝΩΕΜΩΙ ἡΜΟΥ
 ςη. α. ΑΛΛΑ | ΟΥΒΩΚ ΠΕ ἡΤΕ ΠΙΝΙΩΤ ἡ ΝΟΥΤ ἡΤΕ 15
 ΤΦΕ ἡΘΕ ΠΧΕ ΠΩΗΡΙ ἡ ΦΤ ἔΤ ΟΝΒ ΦΗ ἔΤΕΜ-
 ΜΑΥ ΠΕ ἡΘΟΥ ΠΕ ΦΤ ἡ ΠΙ ΕΠΤΗΡΩ ΦΗ ἔΤ ἂ
 ΖΩΒ ΝΙΒΕΝ ὡΠΙ ἔΒΟΛΖΙ ΤΟΤΩ ΟΥΟΣ ΑΦΣΩ
 ἔΡΩΟΥ ἡ ΠΤΑΙῸ ἡ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΦΗΝΙΩΤ ἡ ΩΗΡΙ ΑΦ ΕΡ ΩΦΗΡΙ ἔΜΑ- 20
 ὡ ΠΙΡΩΜΙ ΔΕ ΑΦΚΟΤΩ ἔ ΤΕΡΕΣΙΜΙ ΠΕΣΑΦ ΝΑΣ
 ΧΕ ἔΩΠ ΤΕΡΑΣΩΤΕΜ ἡ ΣΩΙ ἡΕ ΤΩΟΥΝΙ ΑΜΗ
 ΝΕΜΗ ἡΤΕΝΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ἡΤΕΝ ΕΡ ΒΩΚ
 ςη. β. ἡ ΠΧΕ ΟΥΟΣ ἡΤΕΝΩΤΕΜ ΕΡ ΖΗΤ Β | ἔ ΠΤΗΡΩ
 ἔΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ Φ ΕΡ ΑΝΑΓΚΑΖΙΝ 25
 ἡΜΟ ΑΝ ἡΣ ἡ ἡ ὡ ἡ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗ ΦΝΑΤ
 ΝΕ ΟΥΩ ἡ ΛΟΥΚΟΧΙ ἡΤΕΖΕΜΣΙ ἔΒΕΝ ΠΕ ΩΕΜΩΙ
 ἡΜΟΝ ἂΝΟΚ ΕΙΝΑΖΩΛ ἡΤΑΒΙ ἡ ΠΧΩ ἔΒΟΛ ἡΤΕ

- ΝΑ ΝΟΒΙ ΠΕΧΕ ΤΕΡCΣΙΜΙ ΝΑQ ΧΕ ΚΑΛΩC ΠΑ ΘC
 Ì CON ἈΛΗΘΩC ΜΩΙΤ ΝΙΒΕΝ ÈΤΕΚΝΑΞΩΛ ÈΡΟQ
 †ΝΗΟQ ΖΩ ΝΕΜΑΚ ΟΥΟZ ΠΙΜΟQ ÈΤΕΚΝΑΜΟQ
 Ì ΞΗΤQ †ΝΑΜΟQ Ì ΞΗΤQ ΖΩ ΟΥΟZ ΠΑΙ ΡΗ†
 ΑΥ ΕΡ ΠΟΥCΟΒ† ΤΗΡQ ΑΥΤΑΛΩΟQ ΑΥÌ È†ΒΑΚΙ 5
 ςθ. α. ΚΑΛΩΝÌΑ | ΕQ ΕΡ ΨΦΗΡ Ì † ΤΟΤΟQ ÌΧΕ Φ†
 ΟΥΟZ ΑΥΞΩΛ ΨΑ ΠΙΡΩΜÌ Β ÌΤΕ ΨΟΡΠ ΑΥ ΕΡ
 ΑCΠΑΖΕCΘΕ ÌΜΩΟQ ΑΥΤΑΜΩΟQ ΧΕ ÈΤΑΥÌ È ΕΡ
 ΧΡΗCΤΙΑΝΟC ΜΗ ÈΤΕΜΜΑΥ ΔΕ ΑΥΘÌΤΟQ ΨΑ
 ΠÌÈΠÌCΚΟΠΟC ΑΥΤΑΜΟQ ΧΕ ΦΑΙ ΠΕ ΠΙΡΩΜÌ 10
 ÈΤΑΥÌ Ì ΠΙCΗΟQ È ΕΡ ΧΡΗCΤΙΑΝΟC ΖΗΠΠΕ ΙC
 ΦΑΙ ΑΥÌ ΝΕΜ ΤΕΡCΣΙΜΙ ΝΕΜ ΝΕQΨΗΡÌ ΕΘΡΟΥ-
 ΨΩΠÌ Ì ΧΡΗCΤΙΑΝΟC ΠÌÈΠÌCΚΟΠΟC ΔΕ ΑΦΡΑΩÌ
 ΞΕΝ ΟΥΝÌΩ† Ì ΡΑΩÌ ÈΜΑΨΩ ÈΘΒΕ¹ ΠΙCΙΝΤΑCΘΟ
 ςθ. β. Ì ΟΥΨΥΧΗ ÈΤΑΥÈΝΟQ ΔΕ ΨΑΡΟQ ΠΕΞΑQ ΝΩΟQ 15
 ΧΕ ΑΝ ΞΕΝ ΟΥΜΕΘΜΗ ΤΕΤΕΝΟQΨ ÈΨΩΠÌ Ì
 ΧΡΗCΤΙΑΝΟC ΑQ ΕΡ ΟΥΩ ΔΕ ΞΕΝ ΟΥΘΕΒÌΔ ΧΕ
 ΞΕΝ ΦΟQΨΩ Ì Φ† ΠΕΝÌΩΤ ΝΕΜ ΠΕΚΩΛΗΛ ÈΘ
 ΟΥΑΒ ΤΟΤΕ ΠÌÈΠÌCΚΟΠΟC ΑΦΘΡΟQ ΕΡ ΠCΟΒ† Ì
 ΠΙΟΡΔΑΝΗC ΞΕΝ ΠΤΟΠΟC Ì ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ 20
 ΟΥΑΒ ΜΙΧΑΗΛ ΟΥΟZ ΑQ ΕΡ ΚΑΘΗΚΙΝ Ì ΠΙΡΩΜÌ
 ΝΕΜ ΤΕΡCΣΙΜΙ ΝΕΜ ΠΕQ Ψ Ì ΨΗΡÌ ΝΕΜ ÌΟQ-
 ἈΛΩΟQÌ ΑQ† ΩΜC ΝΩΟQ È ΦΡΑΝ Ì ΦÌΩΤ ΝΕΜ
 ΠΩΗΡÌ ΝΕΜ ΠΙΠΝἈ ÈΘ ΟΥΑΒ ΦΡΑΝ Ì ΠΙΠΡΑΓ-
 ρ. α. ΜΑΤΕΥΤΗC | Ì ΨΟΡΠ ΠΕ ΚΕΤCΩΝ ΑΦΦΟΝΞQ ΔΕ 25
 ΑQΜΟQ† È ΠΕQΡΑΝ ΧΕ ΜΑΤΘΕΟC ΟΥΟZ ΤΕΡC-

¹ The Ms. has ΕΠΒΕ.

ζῆμι ἀρμόγ† ἐρος ζῆρην Οὐορ πογ ᾧ ἢ
 ὠρῖ ἀρμόγ† ἐ πῖρογῖτ σε ἰωάννης πῖμαρ
 β̄ σε στεφανος οὐορ πῖμαρ γ̄ σε ἰωσήφ οὐορ
 πῖμαρ δ̄ δε δανιήλ οὐορ ἀγῖρι ἢ †εὐμαζῖς
 ἀγ† νωογ ἐβολῆεν νῖμγστηριον ἐθ οὐαβ 5
 πσωμα νῖμ πσωογ ἢ πῖνδς ἰη̄ς π̄ς Οὐορ
 μῖνενσα πῖωμς ἀγερ οὐλβος ἢ ἐροογ ἡλ
 ρ. β. τοτγ ἢ πῖἐπισκοπος ἐγ ἐρ καθῆκῖν ἢμωογ
 ἡεν πσας ἢ πῖμαρ† ἐτ σογτων Ματῆος
 δε πῖπραγματεγτης ζῖτεν πῖρογο ἢ πῖραω 10
 ἐταγταρογ ἀγ† ἢ ᾧ ἢ λογκοσι ἐ πτοπος
 ἢ πῖαρχηαγγελος ἡλ περογσαι μῖνενσως
 ἀγδῖςμογ ἢ τοτγ ἢ πῖἐπισκοπος ἐρογψε
 νογ ἐ τογβακῖ Οὐορ ἡαγτφο ἢμωογ πε
 ἐβολ ζῖτεν πῖαρχων ἢτε †πολῖς νῖμ νῖφι- 15
 λοπονος ἡεν ογνῖω† ἢ ραω οὐορ ἡεν
 φογωω ἢ φ† ἀγκοτογ ἐ τογχωρα ἐγδῖ μωῖτ
 ρ̄λ. α. ἡλ σωογ ἢσε πῖαρχηαγγελος ἐθ οὐαβ μι-
 χληλ ἔταγζωλ δε ἐβογν ἐ πογνῖ ἀγῖρι ἢ
 ογνῖω† ἢ ωαι ἐ νογρωμῖ οὐορ ἀγσωρ ἢ 20
 ζαννῖω† ἢ ἀγαπῖ ἢ νῖ ἐτ ωατ νῖμ νῖχηρα
 νῖμ νῖορφανος οὐορ ἡαρε πογτμε ἐρ ὠφῖρι
 ἢμωογ πε ἐρε πογραν ἡεν ρωγ ἢ ογον
 νῖβεν Οὐορ ἡαγ ἐρ ογωῖνῖ ἡεν τογχωρα
 τῖρς ζῖτεν ἢ ογπραζῖς ἐθ ἡανεγ Μῖνενσα 25
 ναι ἐτ ἢ ἂβος β̄ ἢ ἐροογ σῖνι ἀγῖτον ἢμωογ
 ἢσε πῖρωμῖ ἢ σωτπ ματῆος ἐ ἀγῖ ἐ †αχπ
 ρ̄λ. β. ἰλ ἀγδῖ ἢ φβεχε ἢ πῖἐροογ τῖρς ζῖτεν

ΝΕΝΤΩΒΖ ἢ ΠΙΛΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΛΑΒ ΜΙΧΑΗΛ
 ΝΕΦ ΚΟΥΧΙ ἢ ΨΗΡΙ ΝΕΜ ΤΟΥΜΑΥ ἢ Π ΟΥΧΑ
 ΤΟΤΟΥ ἔΒΟΛ ΉΕΝ ΝΙ ΠΕΘΑΝΕΥ ἔΤΟΥΡΙ ΝΙΜΩΟΥ
 ἢ ΖΟΥΔ ἔ ΠΙΣΗΟΥ ἔΦΟΝΒ ἢ ΞΕ ΠΟΥΙΩΤ ΠΙΔΙ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΦΔΕΜΩΝ ἢ Π ΕΦΩΦΑΙ ἔΡΟΦ 5
 ΕΦΝΑΥ ἔ ΝΙΠΕΘΑΝΕΥ ἔΤΟΥΡΙ ΝΙΜΩΟΥ ἢ ΞΕ
 ΝΑΙ ἈΡΙΟΣ ΑΛΛΑ ΑΓΤΟΥΗΟΣ [ΝΙΛΑΟΣ] ἢ ΤΕ ΤΟΥ-
 ΠΟΛΙΣ ἔΧΩΟΥ ΑΓΘΕΡΟΥΜΕΣΤΩΟΥ ΉΕΝ ΟΥΗΩΤ ἢ
 ΜΟΣΤ ΛΟΙΠΟΝ ΑΥΤΩΟΥΗΟΥ ἔ ΧΩΟΥ ΑΥΩΛΙ ἢ
 ρβ. α. ἢΟΥΖΥΠΑΡΧΟΝΤΑ | ΉΕΝ ΟΥΒΙ ἢ ΞΟΗΣ ΝΕΜ ΝΗ 10
 ἔΤ ΨΟΠ ΉΕΝ ΟΥΛΠΟΥΘΗΚΗ ΙΩΑΝΝΗΣ ΔΕ ΠΕΧΑΦ
 ἢ ΤΕΦΜΑΥ ΝΕΜ ΝΕΦΩΝΗΟΥ ΞΕ ΖΗΠΠΕ ΤΕΝΝΑΥ
 ΞΕ ΑΥΤΖΕΜΚΟΝ ἔΜΑΨΩ ἰΣΧΕΝ ἔΤ Ἀ ΠΕΝΙΩΤ
 ΜΟΥ ΛΟΙΠΟΝ ΤΩΟΥΗ ἢ ΤΕΝΧΩ ἢ ΣΩΝ ἢ ΤΑΙ ΒΑΚΙ
 ἢ ΤΕΝΨΕ ΝΑΝ ἔ ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ ἢ ΤΕΝΨΩΠΙ 15
 ἢ ΜΑΥ Σ ΣΒΗΟΥΤ ΓΑΡ ΉΕΝ ΝΙΕΥΑΓΓΕΛΙΟΝ ἔΘ
 ΟΥΛΑΒ ΞΕ ἔΨΩΠ ΑΥΨΑΝΘΟΧΙ ἢ ΣΩΤΕΝ ΉΕΝ ΤΑΙ
 ΒΑΚΙ ΦΩΤ ἔ ΚΕ ΟΥΑΙ ΠΛΗΝ ἰΣ ΖΗΠΠΕ ΑΥΘΟΧΙ
 ρβ. β. ἢ ΣΩΝ ΑΥΤ ἢ ΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ
 ἢ ΠΒΣ ΨΩΠΙ ἔ ΉΡΗ ἔ ΧΩΝ ΠΑΙ ΡΗΤ ΑΥΤΩΟΥ- 20
 ΝΟΥ ΉΕΝ ΟΥΧΩΠ ΑΥΩΛΙ ἢ ΠΣΕΠΙ ἢ ΦΗ ἔΤ
 ΣΩΠ ΝΩΟΥ ΑΥΨΕ ΝΩΟΥ ἔ ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ
 ΑΥΨΩΠΙ ἢ ΜΑΥ ΝΑΥΣΩ ἢ ΜΟΣ ΠΕ ΞΕ ΦΤ ἢ ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΩΠΙ ΝΑΝ ἢ ΒΟΗΘΟΣ
 ΟΥΟΥ ΝΑΥΤΟΥΖΟ ΟΝ ΠΕ ἔΧΕΝ ΝΙΜΕΤΝΑΗΤ ἔΤΟΥ- 25
 ΡΙ ΝΙΜΩΟΥ ἢ ΨΟΡΠ ΠΙΔΙΒΟΛΟΣ ΔΕ ἢ Π ΕΦΩΦΑΙ
 ἔΡΟΦ ΑΛΛΑ ΑΦΨΘΟΡΤΕΡ ΕΦΝΑΥ ἔ ΝΗ ἔΘ ΟΥΛΑΒ
 ΕΥΤ ἔ ΠΑΝΑΙ ΉΕΝ ΠΙΝΑΖΤ ἢ Π ΕΦΕΜΙ ΞΕ ΠΙ-

ῥῥ. α. ἀρχαγγελος | ἐθ οὐαν μιχαηλ ναqt ῥπι
 ναq λοιπον ναq γεμενι ἡ φρη† ἡ οὔμογι
 ἔτ ἂ γανκοῦσι ἡ ἐξοοῦ ῥπι ἂ νιρεφρωic
 ἡτε †βακι ζωλ αγωελ πηι ἡ οὔνιω† ἡ αρ-
 χων ἡτε †πολιc οὔοz αγώλι ἡ οὔνιω† ἡ 5
 πρετα ναq Πιαρχων δε αqταμε πιζηγεμων
 ἔτ θηῳ ἐ †βακι πιζηγεμον δε αqῳιμ ἡca
 πιζωb ἡ τοτq ἡ φη ἔτ οι ἡ διοικιτης ἐ †-
 βακι Πι διοικιτης αqλμονι ἡ νιρεφρωic αq
 ep ἀναγκazin ἡμωοῦ εῑροῦσιμ ναq ἡ nic- 10

ῥῥ. β. κεῦος | ἡτε πιαρχων ἔτι εῡῳερεῑωρ ἐθεε
 παι ζωb ic πιδιλβολος αq ep πcμοτ ἡ οὔ-
 ρωμνι εqμωι ἐβολῃεν †πολιc τηρc εqῳ
 ἐβολ εqῳ ἡμoc xε ἂνοκ †cωοῦν xε νιμ
 πε ἐταqκωλπ ἡ nicκεῡος ἡτε cῡλων πιαρχων 15
 Ἀνοκ γαρ αιναῡ ἐ παι δ ἡ ἂλοῡ ἡ ῥεμμο
 ἐταῡι ἡναῡ ἡ ναι ἐξοοῡ αγζωλ ἐ ῑοῡν ἐ
 πηι αγκολπq οὔοz ἡ ἐμν ῃεν οὔμεῑμνι xε
 πογζωb ρω πε φαι icxen εῡῳπ ῃεν τοῡxω-
 ρα Πιρωμνι δε ἡτε †βακι ἐταῡcωτεμ ἐ ναι 20

ῥδ. α. αῡταμε | πιζηγεμων οὔοz ῃεν †οῡνοῡ αγ-
 cωκ ἡμωοῡ ἡca πιqῳι ἡτε τοῡλφε κατα
 φοῡαζcαζνι ἡ πιζηγεμων αγἐνοῡ ἡπεqῡῑο
 Ἀῡcωκ ἡμωοῡ ῃεν οὔμεταῑναι ναρe τοῡ-
 μαῡ δε μοῡι ἡcωοῡ πε εcῡμνι ec† νομ† 25
 νωοῡ ecῳ ἡμoc xε ἡπ ep ep ζο† να ῥηρι
 οὔονῳxομ ἡ φ† ἐτ ἀμναζ† ἐροq νεμ νεq-
 νιω† ἡ ἀρχαγγελος ἐθ οὐαν μιχαηλ ἐ νο-

- ̐Δ. Β. ̐ΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ̐ΒΟΛ ΖΑ ΦΗ ̐ΤΟΥΧΕ ΜΕΘΝΟΥΧ ̐ΡΩΤΕΝ ̐ΘΒΗΤΩ
 ̐ΤΙ ΔΕ ΕΣΧΩ ̐ ΝΑΙ ̐ ΟΥΣΜΗ ̐ΩΠΙ ΖΑ ΡΩΟΥ
 ΕΣΧΩ ̐ΜΜΟΣ ̐ΒΟΛΒΕΝ ΤΦΕ ΧΕ ̐Π ΕΡ ΕΡ ΖΟΤ
 †ΝΑΧΑ ΖΛΙ ̐ Π ̐Τ ΖΩΟΥ ̐ ΤΑΖΕ ΘΗΝΟΥ ΑΝ 5
 ̐ΝΟΚ ΠΕ ΜΙΧΑΗΛ †ΝΑΡΩΙΣ ̐ΡΩΤΕΝ ̐ΒΟΛΖΑ Π
 ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΕΤΙ ΔΕ ΕΥΔΟΖΙ ̐ΡΑΤΟΥ ̐ ΠΕΜΘΟ
 ̐ ΠΙΖΗΓΕΜΩΝ ΕΥΘΝΟΥ ̐ΜΜΩΟΥ ̐ ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΕΡ ΠΣΜΟΤ ̐ ΟΥΠΑΤΡΙΚΙΟΣ ̐ΤΕ ΠΟΥΡΟ
 ΑΡΙ ΖΙ ΦΟΥΕΙ ̐Τ ̐ ΠΙΖΗΓΕΜΩΝ ΝΑΥ ̐ΡΟQ ΑΥ- 10
 ΤΩΝQ ΑΥΔΟΖΙ ̐ ΡΑΤQ ΟΥΟΖ ΑΥ†ΖΟ ̐ΡΟQ ΧΕ
 ̐ΜΟΥ ̐ΤΕΚΖΕΜΣΙ ̐ΤΕΚΣΩΤΕΜ ΖΩΚ ̐ ΝΑΙ ΑΝΤΙ-
 ̐Ε. Α. ΛΟΓΙΑ ̐ΘΟQ ΔΕ | ΑΥΖΕΜΣΙ ΠΙΖΗΓΕΜΩΝ ΔΕ ΑΥ-
 ΘΡΟΥΓΙΝΙ ̐ ΜΙΛΛΩΟΥΙ ΖΙΤΖΗ ̐ΜΜΟQ ΠΕΣΑQ ΝΩΟΥ
 ΧΕ ΤΑΧΗ ̐ΜΩΤΕΝ † ̐ ΠΡΕΤΑ ̐ ΠΙΑΡΧΩΝ 15
 ΝΑQ ̐ΠΑ † ΕΡ ΒΑΣΑΝΙΖΙΝ ̐ΜΩΤΕΝ Ν̐ΘΩΟΥ
 ΔΕ ΑΥ ΕΡ ΟΥΩ ΠΕΣΩΟΥ ΧΕ QONB ̐ΧΕ Π̐C Φ†
 ̐ ΜΙΧΡΗΣΤΙΑΝΟΣ ΝΕΜ ΠΩΟΥ ̐ ΠΕQΝΙΩ† ̐ ΑΡ-
 ΧΗΑΓΓΕΛΟΣ ̐Θ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ̐Π ΕΝ ΕΡ
 ΚΟΙΝΩΝΙ ̐ ΖΩΒ ̐ ΠΑΙ ΡΗ† ̐ΝΕΖ ΠΕΣΕ ΠΙΑΡ- 20
 ΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ̐ ΠΙΖΗΓΕΜΩΝ ΧΕ ̐ΝΟΚ
 ̐Ε. Β. †CΩΟΥΝ ̐ ΠΙΡΗ† ΕΘΒΕ †ΜΕΘΜΗ | ΟΥΩΝΖ ̐ΒΟΛ
 ΜΑΡΟΥ ̐ΜΟΜΙ ̐ ΠΙΚΟΥΣΙ ̐ CΟΝ ̐ΤΕ ΝΑΙ ΡΩΜΙ
 ̐ CΕΟΛQ ̐ ΒΟΥΝ ̐ ΠΗ ̐ ΠΙΑΡΧΗΡΕQΡΩΙC
 ΦΑΙ ̐Τ ΕΡΕ ΠΕQΒΗΤ ΒΟCΙ ̐ ΒΟΥΝ ̐ ΝΑΙ ΡΩΜΙ 25
 ̐ΤΕQ ΩΩ ̐ΒΟΛ ΕQΧΩ ̐ΜΜΟΣ ΧΕ ΒΕΝ ΦΡΑΝ ̐
 ΠΛ̐C ΙΗC ΠΧC ̐CΕΟΥΩΝΖ ̐ΒΟΛ ̐ΧΕ †ΠΡΕΤΑ
 ̐ΤΕ CΥΛΩΜ ΠΙΑΡΧΩΝ ΘΑΙ ̐Τ ΟΥΧΕΜ ΛΩΙΣΙ

- ἔρον εὐβητε βεν τοῦνοῦ ἅ τμεθμνι ναοῦ-
 ωνῃ ἐβολ Οὔοῃ βεν τοῦνοῦ ἅ πιζηγεμῶν
 ἐρ κελεῖν εὐροῦβι ἵ πικοῦσι ἵ ψηρι ἐ
 βουῖν ἐ πνι ἵ παρχη ρεφρωῖς κατα φρη†
 ρ̄ϛ. α. ἔταρσος ἵξε | παρχηαγγελος μιχαηλ οὔοῃ 5
 αρωῶ ἐβολ ἐρσῶ ἵμος σε βεν φραν ἵ πα
 βς ιη̄ς π̄χ̄ς nem παρχηαγγελος ἐθ οὔαβ μι
 χαηλ εσεοῦωνῃ ἐβολ ἵξε τπρετὰ ἵτε σῦλωι
 παρχων Οὔοῃ βεν τοῦνοῦ ἅ οὔσμη ῶπι
 ἐρε οὔον νιβεν σῶτεμ ἐρος σε ρῶλ ἐ πεснт 10
 ἐ πικατακῖον τετεννασιμι ἵ ρῶβ νιβεν ναι
 κοῦσι ἵ ψηρι σεοῦαβ ἐ νοβι Οὔοῃ βεν τοῦ-
 νοῦ αῤῥῶλ ἐ πεснт ἐ πικατακῖον αῤῥσιμι ἵ
 ρ̄ϛ. β. τπρετὰ τηρς οὔοῃ αῤῥαμε | πιζηγεμῶν ἐ
 φη ἔταρῶπι αῤ ἐρ ῶψηρι ἐμαῶ ἔταρκῶ† 15
 ἐ περρῶ ρῶς σε ἐρναῶ ἵ φη ἔταρῶπι ἵ
 πιπατρικῖος ἐτε μιχαηλ πε ἵπ ἐρ̄εμι σε αῤ-
 ρῶλ ἐ θων Τοτε αῤ ἐρ ῶψηρι ἐμαῶ οὔοῃ
 αῤχα πι ̄ ἵ ἄλοῦ ἐβολ ἐγοῖ ἵ ρεμζε οὔοῃ
 αῤῥῶλ ἐ ποῦνι ἐγ† ῶοῦ ἵ φ† nem παρ- 20
 χηαγγελος ἐθ οὔαβ μιχαηλ φη ἐθ οὔαβ δε
 ἵπ οὔχα τοτοῦ βεν νι π ἐθ νανεῦ ἐτ οὔῖρι
 ἵμῶοῦ ἵ οὔον νιβεν ρῶς δε ἵτε οὔον νιβεν
 ρ̄ϛ. α. ἐρ ῶψηρι ἵ ποῦβιος ἐθ νανεῦ | Αςῶπι δε
 ον μενεῖνςα οὔσνοῦ ἵςχεν ἐτ ἅ ναι ῶπι ἅ 25
 οὔρῶμι τῶθοῦιτ ̄α ρῶμι ̄ β̄ ατεν ποῦρο
 ρῶς δε ἐρε οὔον ρανδημοσιον ἵ απας ἐρῶοῦ
 Ποῦρο δε αῤ† ἵ πῖρῶμι ̄ β̄ ἐ τοτοῦ ἵ ραν-

- ματοι εθρογῳατοῦ ἢ ᾤ ἢ λοῦκοσι ἐ φοῦαι
 ἡμιον ἡτωοῦ δε ἐ † φη ἐθ οὔαβ δε ιωαννης
 κατα οὔεῦκεριὰ αῖ ἐρ απανταν ἐρωοῦ ἐταῖ-
 ναῦ ἐ νιματοι εὔζιοῦι ἐ νιρωμι ἕεν οὔ-
 μεταθῆναι Πεσαῖ ἢ νιματοι σε οὔ τε † λωισι 5
 ᾤ. β. ἐρετεν ζιοῦι ἐ ναι ρωμι εῳβητε | Πεσωοῦ
 ναῖ ἡσε νιματοι σε ἀνῆμιον ἡμωοῦ ἐ ᾤ ἢ
 λοῦκοσι ἐ φοῦαι Πεσαῖ νωοῦ σε μενεσα
 θροῦ † ἢ ᾤ ἢ λοῦκοσι σεναχαῦ ἐβολ πεσε
 νιματοι ναῖ σε σε ἀλλὰ αὔῳτεμτηιτοῦ σενα- 10
 ἕοθβοῦ ιωαννης δε αῖ†ζο ἐ νιματοι σε ᾡοῦ
 ἢ ζητ ἢ οὔκοῦσι ᾡα †τασθοι ᾡα ρωτεν
 ἡθοῖ δε αῖζωλ αῖεν πι ᾤ ἢ λοῦκοσι αῖτη-
 τοῦ αῖ ἐρ πιρωμι ᾤ ἢ ρεμζε οὔοζ πι κε ᾤ
 ἢ ματοι ἐτ ῳῳ ἐρωοῦ αῖ† νωοῦ ἢ οὔι 15
 ᾤ. α. λοῦκοσι ἐ φοῦαι | πιδιὰβολος οἷ πιχασι ἡτε
 μεῳμῃ νιβεν ἡπ ἐῖ ᾡῖαι ἐροῖ ἀλλὰ αῖμοζ
 ἢ χοζ ἐ ἕοῦν ἐ νη ἐθ οὔαβ ἐθε ἡοὔζβηοῦι
 ἐ νανεῦ Αῖτοῦνος οὔνᾡ† ἢ πιρασμοσ ἐ
 ἕρηι ἐ χωοῦ ἐῖναᾡτ ἐμαᾡᾡ ἢ ζοῦδ ἐτε 20
 φαι πε Αῖᾡᾡπι δε μενεσα ναι ἢ οὔρωμι
 ἡτε †βακι ἐρ καλιν ἢ ζανρωμι μεμ κε ρωμι
 ἢ ᾡφῃρ ἡταῖ ἡε ροῦζι γαρ πε πιρωμι δε
 ναῖᾡᾡπ πε ἕατεν πῃ ἢ νη ἐθ οὔαβ ἕταῖ-
 οὔᾡ δε οὔοζ αῖσω ἢ πιρωμι τᾡνῖ εῳρεῖ- 25
 ᾤ. β. ζωλ ἐ πεῖῃ | ἐῖμοᾡι δε ἕεν νιπλᾡτιὰ ἡτε
 †βακι ἢ οὔᾡῃ μαζρωσ ἐροῖ αῖζει αῖμοῦ
 ἕεν †οὔνοῦ οὔοζ ἡπε ζῃ ἢ ρωμι ἐμι ἐ φη

ἔταρῳπι ἵμορ εἶ ἃ πηρερῳις δε ἵτε
 †πολις ἱ ἐρκω† nem νερερνοῦ ἀγσίμι ἵ πι-
 ρῳμι ἐρμῳοῦτ ἀγενρ ἑ πισολ ἀγμοῦῳτ ἵ
 πισῳμα οὔορ¹ ἵπ οὔεμι ἑ φη ἔταρῳπι ἵμορ
 ἀγκορ ἔτ ἃ τοοῖ δε ῳπι σε εὔηολρ ἑ 5
 πῖνζαῦ ἃ πιδιὰβολος ἐρ πμοτ ἵ οὔρῳμι
 ἐρῳῳ ἑβολ ἕεν †πολις τηρς ἐρῳῳ ἵμος δε
 ρθ. α. παί ρῳμι ἔταρμοῦ , ἑτε μπε ρλι ἵ ρῳμι
 ἑμι ἑ περμοῦ σε nim πε ἔταρβοῦβερ ἵπε
 ται ποηιρῖλ ῳπι ἵτε ρλι ἵ ρῳμι ἑβηλ ἑ 10
 παί ᾱ ἵ ἄλοῦ ἵ ῳεμμο ἄνοκ † ἐρ μεῶρε
 ἵ παί ρῳβ Οὔορ ἃ παί σασι σῳρ ἑβολ ἕεν
 †βακι τηρς ἃ πίζηρεμῳν ῳε ναρ ἀρταμε
 ποῦρο κεσανῶος οὔορ ἕεν †οῦμοῦ ἃ ποῦρο
 οὔαρσαρῖνι ἀῖνι ἵ πι ᾱ ἵ ἄλοῦ εὔσονρ ἵ 15
 νοῦχιρ ρι φαρῳῦ ἵμῳοῦ ἑρε οὔον ρανκολλα-
 ριον τοι ἑ νοῦμο† Ἀῳλι δε ἵμῳοῦ ἑρατρ
 ρθ. β. ἵ ποῦρο ἀγσίμῃ ῳπι ραρῳοῦ ἐρῳῳ ἵμος |
 σε ἵπ ἐρ ἐρ ρο† ις πμοῦ ἵ πῖσις ἀρσίμι
 ἃ πῖντον φορ ἑρῳτεν ἑβολρτεν πῶς Τοτε 20
 ἀγταρῳοῦ ἑρατοῦ ἵ πεμῶο ἵ ποῦρο ἵ πμοτ
 ἵ ρανκαταδικος Οὔορ ἕεν †οῦμοῦ ις πῖρ-
 χηαγγελος ἑῶ οὔαβ μιχαηλ ἀρῖι ἵ πμοτ
 ἵ οὔνιῳ† ἵ στρατῳλλατῃς ἵτε ποῦρο ἵ μῖρῳ-
 μεος ἀρῖ Ποῦρο δε κεσανῶος ἔταρῳαῦ ἑρορ 25
 ἀρῳῳηρ ἀρῶρῖ ἑ ρατρ ρι τρῇ ἵμορ ἔταρφορ

¹ The Ms. writes ΟΥΟΖ twice.

- δε ἐροῦ ἀγρεμσι εὔσον νεν νογῆρνοῦ Πιαρ-
 pī. α. χηαγγελος δε μιχαηλ ἐταρναγ ἐ μιλλωογὶ |
 εὔδρι ἐρλοτοῦ πεσαρ ἢ πογρο κεσανθος σε
 οὔ πε πζωβ ἢ ναι ἄλωογὶ πογρο δε ληταμοῦ
 ἐθε πεζωβ ἐταρῶπι Πεσε μιχαηλ ναρ σε 5
 οὔκ οὔν ἢπ ογῆμι ἐ φη ἐταρῶπτεβ ἢ πιωμι
 πεσε πογρο ναρ σε λγτ ἢ ναι νη ἐβογν
 σε ἠωοῦ πε ἐταρῶπτεβ ἢμοῦ Πεσε μιχαηλ
 ναρ σε ἡατοτεν ἄρε ῶαν ογζωβ ἢ παι ρητ
 ῶπι ἢτε ογαι μοῦ ἢτενωπτεμῆμι ἐ φη ἐτ- 10
 λῶπι ἢμοῦ ῶανθορογῖνι ἢ πιωμι ἐταρμοῦ
 pī. β. ἐ ὅμητ ἢτενδνοῦρ ῶαρσασι νημαν | ἢτερ-
 ταμον ἐ φη ἐταρῶπτεβ τῆνοῦ δε ιεσε χογῶ
 ἐ ἐμι ζωκ ἐ τμεῖνι ἢε μαρογῖνι ζωρ ἢ
 φη ἐταρμοῦ ἐ παι μα ἢτενδνοῦρ ογορ ῶαρ- 15
 σασι νημαρ ἢτερταμον ἐ φη ἐταρῶπτεβ
 Ογορ ἡεν τογνοῦ ἢ πογρο ἐρ κελεγῖνι λγῖνι
 ἢ φη ἐθ μωογτ ἐ ὅμητ Πεσε πιαρχηαγγελος
 μιχαηλ ἢ δανηλ πικοῦσι ἢ συν ἢτε νη ἐθ
 ογαν σε ζωλ ἄσος ἢ παι περμωογτ σε ἡεν 20
 φραν ἢ πα δς ιηϛ πχ φτ ἢτε τφε νεν πικαζι
 pīλ. α. ματαμον | ἐ φη ἐταρῶπι ἢμοκ πικοῦσι δε
 ἢ ἄλοῦ λγῖρι ἢ παι ρητ φτ δε πιαιρωμι
 εφογῶ εθε πεφραν ἐθ ογαν δι ὠοῦ ἡεν
 ναι νιβεν ἢσεναζτ ἐροῦ λητασθο ἢ τψγχι 25
 ἢτε πιωμι ἐροῦ ἢ κε συν λῶνῃ εθε πογ-
 χαι ἢ πογρο νεν πιμῶ τῆρ ἢτε τχωρα
 τῆρς ἐτεμναγ ογορ ἢ πιωμι ῶ ἐβολ ερσω

ἥΜΟC CΕ ΟΥΟΙ ΝΑΚ ΠΟΥΡΟ ΚΕCΑΝΘΟC CΕ ΑΚ
 ΕΡ ΤΟΛΜΑΝ ΑΚΖΕΜCΙ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΙΚΟΥC ἸΤΕ ΤCΟΜ
 ρīā. β. ἢ ΝΙΦΗΟΥΓΙ | ΚΕ ΓΑΡ ΝΑΙ ΡΩΜΙ ΕΤΟΥCΕΜ ΛΩΙCΙ
 ΕΡΩΟΥ ΖΑΝΔΙΚΕΟC ΝΕ ΟΥΟZ CΕΟΥΑΒ Ε ΝΟΒΙ ΚΕ 5
 ΓΑΡ ἸΘΩΟΥ ΑΝ ΠΕ ΕΤΑΥΨΩΤΕΒ ἤΜΟΙ ΑΛΛΑ
 ΟΥΔΛΗ ΠΕ ΕΤΑCΜΑΖΡΩC ΕΡΟΙ ΑΙΜΟΥ ΟΥΟZ ΕΘΒΕ
 ΜΕΤCΩΤΠ ἢ ΝΑΙ ΡΩΜΙ Ἰ ΠΑΙ ΝΙΩ† ἢ Π ΕΘ
 ΝΑΝΕ ς ΤΑΖΟΚ ΑΚ ΕΡ ΠΕΜΠΩΛ ἢ ΝΑΥ Ε ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΛΟΙΠΟΝ ΙC ΝΙ- 10
 ΨΦΗΡΙ ἸΤΕ Φ† Ἰ ΤΕΤΕΝΝΑΥ ΕΡΩΟΥ ΜΑΤΑCΘΕ
 ΘΗΝΟΥ ΕΡΩΟΥ ΉΕΝ ΠΕΤΕΝΖΗΤ ΤΗΡϷ ἸΤΕΤΕΝΧΩ
 ἸCΩΤΕΝ ἢ ΝΑΙ ΖΥΔΟΝΗ ΝΕΜ ΝΑΙ ἸΔΩΛΟΝ ΕΤ
 ρīβ. α. ΜΩΟΥΤ ΕΤΕ ἤΜΟΝ ΖΗΟΥ | ἢ ΉΗΤΟΥ ΖΙΝΑ ἸΤΕ
 Φ† ΧΩ ΝΩΤΕΝ ΕΒΟΛ ἢ ΝΕΤΕΝ ΨΟΡΠ ἢ ΝΟΒΙ ΚΕ 15
 ΓΑΡ ἸΝΟΚ ΖΩ Ε ΟΥΝΙΩ† ἢ ΖΜΟΤ ΤΑΖΟΙ CΕ
 ΑΙΝΑΥ Ε ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΕΘΒΕ ΝΑΙ
 ΡΩΜΙ ἢ ΔΙΚΕΟC ΟΥΟZ ΉΕΝ †ΟΥΝΟΥ Ἰ ΠΑΡΧΗΑΓ-
 ΓΕΛΟC ΜΙΧΑΗΛ ΖΩΛ Ε ΠΒΙCΙ ΉΕΝ ΟΥΝΙΩ† ἢ
 ΩΟΥ ΕΡΕ ΠΟΥΡΟ ΝΑΥ ΕΡΟϷ ΝΕΜ ΠΙΜΗΨ ΤΗΡϷ 20
 ΕϷΖΗΛ Ε ΠΨΩΙ Ε ΤΦΕ Ε ΑϷΒΙ ΝΕΜΑϷ ἢ ΤΨΥΧΗ
 ἢ ΦΗ ΕΤΑϷΗΟΥ Ε ΠΨΩΙ Ε ΝΙΦΗΟΥΓΙ ΠΟΥΡΟ ΔΕ
 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΑΥΨΩΠΙ ΉΕΝ ΟΥΝΙΩ† ἢ ΖΟ†
 ρīβ. β. ΕΜΑΨΩ ΜΕΜΕΝCΑ ΟΥΝΙΩ† ἢ ΝΑΥ | Ἰ ΠΖΗΤ ἢ
 ΠΟΥΡΟ CΕΜΝΙ ΕΡΟϷ ΕΒΟΛΉΕΝ †ΖΟ† ΝΕΜ ΠΙΜΗΨ 25
 ἢ ΖΩΒ ἢ ΨΦΗΡΙ ΕΤΑϷΗΝΑΥ ΕΡΟϷ ΑϷΤΩΝϷ ΑϷ†ΦΙ
 ΕΡΩϷ ἢ ΙΩΑΝΝΗΝC ΕϷCΩ ἤΜΟC ΔΕ CCΜΑΡΨΟΥΤ
 ἸCΕ †ΟΥΝΟΥ ΕΤ ΑΡΕΤΕΝ Ἰ Ε ΉΟΥΝ Ε ΤΑΙ ΠΟΛΙC

- ἢ ἁπλῶς Τεντζο ἐρωτεν ματαμοι ἐ πετεν
 νογτ ἐτ ἀρετεν ναζτ ἐροq ογοz ἡτεν ναζτ
 ἐροq ζωη ἡτενογχαῖ Ἰωαννης δε πεχαq νωογ
 xe ἐν ναζτ ἐ πδc ἡc πx̄c πωηρι ἢ φτ ἐτ
 οηb Πογρο δε αqωω ἐβολ εqχω ἡμος nem 5
 pīf. a. πιμηω τηρq xe ἁληθως ογνογτ εqοηb πε
 ἡc πx̄c ογοz ἡμον κε νογτ ἐβηλ ἐροq
 Ἰωαννης δε πεχαq ἢ πογρο xe τωηκ ἡτεκ-
 χαῖ ἢ κωcταντινος πογρο ἢ νιρωμεος ἡτεκ-
 ταμοq ἐ ζωb νιβεν ἡτεκτζο ἐροq zina 10
 ἡτερογωρη ναν ἢ ογαι ἢ νιἐπισκοπος ἡ τε-
 τενηχωρα ἡτεq ep κληρην ἡμωτεν ἐ φραν
 ἢ φιωτ nem πωηρι nem πιπῆλ ἐθ ογав Πογρο
 δε κεcανθος αqχαῖ ἐρατq ἢ πογρο κωc-
 ταντινος εqχω ἡμος ναq ἢ παι ρητ Кеcа- 15
 pīf. b. нѠс φη ἐт ογχω ἡμος ἐροq xe ογογρο
 πε eq epτολμαν εqχαῖ ἐ ρατq ἢ πινηωτ ἢ
 ογρο ἢ αγτοκρατωρ κωcταντινος φβωκ ἢ
 ἡc πx̄c xepete Ογνηωτ rap ἢ zmoт αqτα-
 zон zιτεν φτ πιλγαθος αq ep πενμεγi αq- 20
 εντεν ἐβολῆεν τμετωλμωε ἰδωλον ἐт δαῆεν
 αqταcθон ἐροq zιτεν τεqνηωτ ἢ μετλγαθος ἐ
 ναωως nem nenτζο ἢ πινηωτ ἢ αρχηαγγελος
 ἐθ ογав миханл φαι ἐταqait ἢ επιπwa εθρι-
 наγ ἐροq ἢ ναβαλ ογοz αqθpe πιρεqμηογт ca- 25
 pīd. a. xi neman ἢ ρωq nem ρωq мененca θρεqмоγ
 мененcωс αqzωλ ἐ πδici ἡεν ογνηωτ ἢ ωογ
 еннаγ ἐροq τηρογ λοιπον тенτζο ἐτεκμεтс

ΕΘΡΕΚΟΥΩΡΠ ΝΑΝ Ì ΟΥΛΙ Ì ΝΙΕΠΙΚΟΠΟΣ ÈΤ
 ΗΑ ΤΟΤΚ ΕΘΡΕΓ ΕΡ ΟΥΩΙΝΙ ÈΡΟΝ Ì ΠΙΝΑΖΤ ÈΤ
 ΣΟΥΤΩΝ ΟΥΟΣ ÌΤΕΓΤΑΜΟΝ ΖΩΝ È ΠΙΜΩΙΤ Ì
 ΖΩΛ ΨΑ ΦΤ ΟΥΟΣ ÌΤΕΓΤ ΝΑΝ Ì ΤΣΦΡΑΓΙΣ ÈΘ
 ΟΥΑΒ ΚΕ ΓΑΡ ΑΚΩΛΗ ΕΡ ΦΑΙ ΝΑΝ ΧΝΑΒΙ Ì ΚΕ 5
 ΝΙΩΤ Ì ΧΛΟΜ ΗΑΤΕΝ ΠΧΕ ΗΑ ΠΑΙ ΖΩΒ ΟΥΧΑΙ
 ΠΙΟΥΡΟ Ì ΜΑΙΝΟΥΤ ΖΙΤΕΝ ΤΣΟΜ Ì ΠΧΕ ΠΟΥΡΟ
 ΡΙΔ. Β. Ì ΠΤΗΡΓ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩΤ Ì ΣΠΟΥΔΗ | ΑΓΒΙ
 Ì ΝΙΣΗΑΙ ÌΝΣΕ ΠΟΥΡΟ ΚΩΣΤΑΝΤΙΝΟΣ ΑΓΩΘΟΥ
 ΑΓ ΕΡ ΨΦΗΡΙ ÈΜΑΨΩ ÈΧΕΝ ΦΗ ÈΤΑΓΨΩΠΙ ΑΓΤ 10
 ΩΟΥ Ì ΦΤ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩΤ Ì ΜΕΤΓΛΙΡΩΟΥΨ
 ΑΓΣΗΑΙ ΨΑ ΠΙΛΓΙΟΣ ΙΩΑΝΝΗΣ ΠΑΡΧΗÈΠΙΣΚΟΠΟΣ
 ÌΤΕ ÈΦΕΣΟΣ Ì ΠΑΙ ΡΗΤ ΗΑ ΤΖΗ ΔΕ Ì ΖΩΒ
 ΝΙΒΕΝ Τ ΕΡ ΑΣΠΑΖΕΣΘΕ Ì ΝΕΚΣΙΧ ÈΘ ΟΥΑΒ ΝΑΙ
 ÈΤ ΛΜΟΜ Ì ΤΣΑΡΞ Ì ΠΩΗΡΙ Ì ΦΤ ΗΕΝ ΟΥ- 15
 ΜΕΘΜΗ ΟΥΝΙΩΤ Ì ΡΑΨΙ ΑΓΨΩΠΙ ΖΑΡΟΝ ÈΒΟΛ
 ΖΙΤΕΝ ΦΤ ÌΣ ΖΗΠΠΕ ΑΝΟΥΟΡΠΓ ΝΑΚ ΖΩΚ ΕΝ-
 ΡΙΕ. Α. ΣΩΟΥΝ ΣΕ ΧΝΑΡΑΨΙ Ì ΖΟΥÒ | ΤΟΥΨ ΟΥΝ
 ΕΘΡΕΚΓΑΙ ΗΑ ΟΥΚΟΥΧΙ Ì ΗΙΣΙ ΕΚΡΩΟΥΤ ΗΕΝ
 ΠΕΚΖΗΤ ΤΗΡΓ ΖΩΣ ΕΚÈΜΙ ΣΕ ΠΕΚΗΙΣΙ ΝΑΖΕΙ 20
 ÈΒΟΛ ΑΝ ΛΡΙΤΣ ΕΘΒΕ ΠΧΕ ΦΑΙ ÈΤΑΓΨΕΠΗΙΣΙ
 ΕΘΒΕ ΠΓΕΝΟΣ Ì ΝΙΡΩΜΙ ÌΤΕΚΣΚΙΛΙ ÌΜΟΚ ÌΤΕΚ-
 ΖΩΛ ΨΑ ΤΒΑΚΙ ΤΕΝΤΙΑΣ ΝΤΕΚ ΕΡ ΦΑΗΡΙ Ì
 ΝΗ ÈΤ ΨΩΠΙ Ì ΗΗΤΣ ΗΕΝ ΦΡΑΝ Ì ΠΧΕ ÌΤΕΚ-
 ΟΛΟΥ ÈΒΟΛΗΕΝ ΠΨΕΜΨΙ Ì ΤΜΕΤΨΑΜΨΕ ÌΔΩΛΟΝ 25
 ÈΤ ΣΩΓ ÌΤΕΚΤ ΩΜΣ ΝΩΟΥ È ΦΡΑΝ Ì ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ÈΘ ΟΥΑΒ ΦΑΙ ΝΑΨΩΠΙ
 ΡΙΕ. Β. ΝΑΚ ΕΥΨΟΥΨΟΥ ΗΑΤΕΝ ΠΟΣ ΝΕΜ | ΝΕΓΑΓΓΕΛΟΣ

ἔθ οὐλβ ζῖνα ἡτενοῦσαι εὐσοπ ζῖτεν τχομ
 ἡτε πᾶς πεννοῦ† Μαι εἶαι δε ἅ ποῦρο κωσ-
 tantinos οὐορποῦ ἡ ἄββα ἰωαννης πιαρχηῆπι
 σκοπος ἡτε ἐφεσος nem † κε ἐπιστολῇ ἡτε
 κεσανθός ποῦρο Πιαρχηῆπισκοπος δε ἔταρω 5
 ἡ nicῆαι αῤραωι ἐμαωω ἐζρηι ἐχεν πχιντας-
 θο ἡ †χωρα τηρε Τότε αῤῖ nemαῤ ἡ διὰ-
 κον ἔ nem οὐπρεσβύτερος nem οὐ ἄναγνωστικ
 ρῖς. α. nem ᾠ ἡ ψαλμωδος nem ἰβ ἡ φιλοπονος |
 οὔος αῤῶλι nemαν ἡ πсов† ἡ πιθῦσιαστηριον 10
 Οὔτραπηζα ἡ νοῦν nem ᾠ ἡ ποτηριον ἡ ζατ
 nem ᾠ ἡ ποτηριον ἡ νοῦν nem οὐμαппа ἡ
 ѿенс ἐт сопп nem οὐσκεпасма ἡ ολосірікон
 nem πῖ ᾠ ἡ εὐαγγελιον nem πῖ ψαλτηριον
 nem πιαποστολος nem πипразіе nem μιῆπι- 15
 столн ἡ καθολικον Ἀπλως πсов† τηρε ἡ
 †εκκλησιὰ αῤωλῇ αῤμοωι ζῖ πμωит εὐραωι
 ἔταγῶнт δε ἐ †βακι αῤεрсγῖменін ἡ ποῦ-
 ρῖς. β. ро | ἡ τπαροῦσιὰ ἡ πιαρχηῆπισκοπος nem
 нн ἔθ nemαῤ Ποῦρο δε αῤῖ ἐβολ nem ἰωαν- 20
 ннс nem πῖμнѡ τηρε ἡτε †πολις ἐр ἅπανταν
 ἐ πιαρχηῆπισκοπος ἔταγφος δε ἐ πιαρχη-
 ῆπισκοπος ἅ ποῦρο nem πῖμнѡ τηρε οὔωωт
 наῤ οὔος αῤῖ смоу ἐβολзи тотр Ποῦρο δε
 αῤωω ἐ πιαρχηῆπισκοπος ἡ ζωв нивен ἔταγ- 25
 ѡωпи ἡμοῤ οὔος αῤтамоῤ ἐ ἰωαννης εῤωω
 ἡмоs хе ἐβολζитен φαι nem неѣснноу ἅ φ†
 ρῖς. γ. нαι nan οὔος παῖ ρн† αῤѡе нѡоу | ἐ †βακι

ἢ ἡ πόλις ἡ χώρα ἡ ἡμετέρα γῆ ἡ πόλις ἡ
 ρῖη. β. παῖς μὴ ἢ ταῖς οὐρανὸς ἡ οὐρανὸς ἡ οὐρανὸς
 ὡς ἐβόλῃς τῆς ἐρεῖ οὐρανὸς μὴ ὡς ὡς
 ἡ φαι πὲρ φησὶ ἐταγῶντος οὐρανὸς φησὶ ὡς ἡ ἡμετέρα
 πόλις ἡ ἀποστολὸς Πατριάρχης ἐπίσκοπος δὲ ἡμετέρα 5
 πόλις ἡμετέρα πόλις τῆς ἐταγῶντος ἀγῶν
 ὡς φησὶ Οὐρανὸς πατριάρχης ἐπίσκοπος ἡμετέρα πόλις
 ἀγῶν ὡς πόλις ὡς φησὶ ἡ πόλις ἡ πόλις
 Πατριάρχης ἐπίσκοπος δὲ ἀγῶν ἡμετέρα πόλις
 κατὰ πόλις τῆς ἡμετέρας ἡ πόλις ἡ πόλις 10
 ρῖη. α. οὐρανὸς ἡ πόλις ἀγῶν ἡ πόλις ἡ πόλις
 ἐταγῶντος δὲ ἡ πόλις ἡ πόλις ἡ πόλις
 ὡς ὡς ἡ πόλις ἡ πόλις ἡ πόλις ἡ πόλις
 Πατριάρχης ἐπίσκοπος δὲ ἡ πόλις ἡ πόλις
 ἐπίσκοπος ὡς ὡς ἡ πόλις ἡ πόλις ἡ πόλις 15
 ὡς πόλις τῆς πόλις ὡς ὡς ἡ πόλις ὡς
 ἀγῶντος ὡς ὡς ἡ πόλις τῆς πόλις ὡς
 ὡς ὡς ἡ πόλις ὡς ὡς ἡ πόλις ὡς
 πόλις ἡ πόλις ὡς ὡς ὡς ὡς ὡς ὡς
 πόλις ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς 20
 ρῖη. β. ἐνοῦς ἡ πόλις ἀγῶν ἡ πόλις ἡ πόλις
 ὡς ὡς ἡ πόλις ὡς ὡς ὡς ὡς ὡς ὡς
 ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς
 τῆς πόλις ὡς ὡς ὡς ὡς ὡς ὡς ὡς
 ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς 25
 πόλις ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς
 πόλις τῆς πόλις ὡς ὡς ὡς ὡς ὡς ὡς
 πόλις ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς
 ἐπίσκοπος ἀγῶν ὡς ὡς ὡς ὡς ὡς ὡς

ταλος ἐ ἡρηι ἐχεν πιμα ἢ ἐρ ῥωογῳι αq
 ἐρ προσφερῖν ἐχως Πογρο δε nem πιμῳ
 ρκ̄. α. τηρq αq ἐρ ῥφηρι | ἐχεν nh ἐτογναγ ἐρωογ
 nem nh ἐτογcωτεμ ἐρωογ ἐπι δη ἵπ ογ-
 cωτεμ ἐ cασι ἵπ παι ρη† ἐνεz ογδε ἵπ ογ- 5
 ναγ ἐ παι τγπος ἐ πτηρq νε φαι γαρ πε
 πιωορπ ἵπ cοπ ἐταγταλε προσφορα ἐ πῳι
 ἡεν †χωρα ἐτεμμαγ ἔταγδι τηρογ ἐβολῡεν
 ημγcτηριον ἐθ ογав λ παρχηἐπισκοπος †
 ηωογ ἵπ †ειρηνη ογοz λ πιογαι πιογαι ἐρ 10
 αναχωριν ἐ περμιαῳωπι Παρχηἐπισκοπος
 δε αq ἐρ ογλβοτ ἵπ ἐzοογ ἡα τοτογ ἐq ἐρ
 ρκ̄. β. κλῃκιν ἵμωογ ογοz ἐqтcаво ἵμωογ ἐ
 πιῳῳ ἵπ †εκκληciλ μεμεncωc αqzωλ ἐ τεq-
 βακι ἡεν ογῃῳ† ἵπ ραῳι Πογρο δε κecан- 15
 θoc nem πιμῳ τηρq ἵτε †βακι ναγ† ωογ
 ἵπ †† ογοz ναγ ἐρ ἐ τιμαν ἵπ πλγιος ιωαννης
 πιἐπισκοπος nem περcεηογ cε ογῃ ναγ ἐρ
 προκοπτιη πε ἡεν †cβω ἵτε πбс Мененca
 zанкоγχι ἵπ ἐzοογ πεcε πιἐπισκοπος ἐθ ογав 20
 ἵπ πογρο cε μαρεη κωт ἵπ ογεκκληciλ ἐ φpан
 ρκ̄λ. α. ἵπ παρχηαγγελoc ἐθ ογав | михаиλ Πογρο
 δε πεχαq ηαq cε αρι φογῳω τηρq ἵτεκλγχιη
 ῳ πεηιωт тенсевтωт ἐ cωτεμ ἵπ cωк Πie-
 пискоπος δε ἐθ ογав ιωαννης αqzi cεη† ἐη 25
 †εκκληciλ ογοz ηαρε ηα †βακι τηpc † ἵπ
 τοτογ ηημαq πε ογοz ἡεν ογῃῳ† ἵπ cпоγди
 αqχοкc ἐβολ ογοz αq† ἵπ πεcλῳῳ ἵπ π ἵπ

λβoт Πιεπισκοπος δε εθ ουαβ ιωαννης αq
 ep λριλζιηι ηι πιτοπος ηι σογ ιβ ηι παλβοt
 pκλ. β. λθωp ηι φpαν ηι παρχηαγγελος | μιχαηλ
 Ογoз λ πωαι ηι παρχηαγγελος μιχαηλ ωπι
 eqoi ηι διπλογηι ε πιωαι ηι παρχηαγγελος 5
 nem πωαι ηι παγιαcμoс ητε τεκκληcιλ Me-
 nensa †cγναζic δε λ πιεπισκοπος ζωλ nem
 πογpo nem πιμηω τηpq eycoп ητε †πολιc ε
 πιερφει ητε πιζεγc αγροκzq Ογoз πιαεμωη
 εт βαλhoγт ε πιιδωлон αqωω εβολ eqcω 10
 ηιμοc ce ακ† hici ηηι εμαωω ω ιωαννης
 ακριтт εβολhен πα μαηωωπι Πογpo δε αq-
 pκβ. α. θpoγ κωт ηι ογηω† ηι εκκληcιλ | hен φμωιт
 ηι πιερφει αq† φpαν ηι ηιαποcτοлoс epoc
 Πιλγιοc δε ιωαννης αqтaчpo ηι oγoн нивен 15
 hен πιαz† oγoз ηαγ† ωoγ ηαq зитен oγoн
 нивен Kωcтaнтинoс δε πογpo εταqсωтem
 εθβε ζωb нивен εθ ηαηeγ ε ηαpε ιωαννης
 ιpι ηιμωoγ αq† ωoγ ηι φ† αqсhαι ηαq ηι
 oγepicтoлh αq†zо epoq εθpeqсmoγ epoq nem 20
 тeqмeтoγpo eqmoγ† epoq ηι hηтc ce δaηιηλ
 ηι βepи пipeqтaкo ηι ηиδωлон †xωpa δε ητε
 pκβ. β. †eнтiαc | ηac† επλaηaι ηιμηηι ηι ηиeзooγ
 τηpoγ ητε πιλγιοc ιωαννης зитен παωaι ηι
 ηиωφhηpи εт λ φ† epε eнepгиη ηиμωoγ εβολзи 25
 тoтq A тeтeннaγ ω ηaмeнpα† ε †xom ητε
 φ† nem ηиmεтωaηzθhη ητε παρχηαγγελος
 εθ ουαβ μιχαηλ Tенcиηι ηι п†zо ηι μιχαηλ

φτ φιωτ ερεεγ ναι νωου τιρου ογορ ντερε-
 ρκδ. β. σογτων πογμωιτ Ανοη ζων μαρεντ ναγ | ν
 νη ετ εφογλωου ογορ ντερεβωνς ερον εθβη-
 τογ ζινα ντερεμενριπτεν ν ζογδ ογορ ντερετ-
 ζο εςων ναζρεν φτ Μαρεν μενρε νενερνογ 5
 βεν ογμει ντε φτ ογορ ντενωπι βεν ογ-
 μετμαισον νογωτ πενρρε καταλλαλι ωπι
 βεν νενσφοτογ σε ογλογχη εςζωου πε τκα-
 ταλλαλι Ογνοβι ερχονς πε τπορνια ογωου-
 μοστ τε ναζρεν φτ νεν νεγαγγελος ογμογ 10

ρκε. α. νεν ογμετζηκι τε ν τψγχη νεν πισωμα
 Ογωφην ντε πιδιβολος πε τπορνια ογσαχι
 τε ντε φτ νεν νεγαγγελος ογωογμοστ τε
 ν νιχρηστιανος ογωφην τε ντε πταιω τνογ
 σε ναωηρι μαρενζιογι σαβολ νμον ν νιμωιτ 15
 ετ βλβεν ντενμωι βεν νιμωιτ εθ νανευ
 νεν νιμωιτ ετ σογτων Μαρενμωι βεν ογ-
 μεταθνοβι νεν ογμεταταβνι νπε γαμος γαρ
 εγτογβηογτ βλβεν ρωμι ενεζ Αναγ ε νωγ-

ρκε. β. σης εταρσαχι νεν φτ ν φω ν σοπ ε ογον | 20
 νταγ νιμαγ ντερεζιμι νεν νερωηρι νπεναιωτ
 οροπ ναγ εβογν ε πισοσεν Αλλα νπ εν-
 ορενταωε πιαχι νζογδ εθε ναι σερωι
 γαρ ερον νσε νενμεθερεγ ν τπαλελ νεν
 τρεννη λοιπον μαρενσεκ πιαχι εβολ ντεν 25
 εςεν φη ετ ενερ ωαι ναγ ν φοογ πιαρχηα-
 γελος εθ ογαν μιχαηλ Ερε παι ωαι γαρ ν
 φοογ επ χριλ αν ν μετραμαδ εφογωμ ερεω

ἡΜΑΓΑΤΩ ΕΦΟΥΝΟΥ ΕΦΧΩ ἢ ΝΙ ΖΗΚΙ ΖΩΩ ΝΕΜ
 ρ̅κ̅ς. α. πιορφλῆνος ΝΕΜ ἡΧΗΡΑ ΕΥΖΟΚΕΡ ΕΥΔΒΙ | ΕΡΕ
 ΠΑΙ ΩΑΙ ΓΑΡ ΑΝ ΕΡΧΡΙΑ ἢ ΜΕΤΡΑΜΑΔ ΕΚ ΕΡ-
 ΦΟΡΙΝ ἢ ΖΑΝΖΒΩΣ ἔΝΑΩΕ ἔΣΟΥΕΝΟΥ ΕΡΕ ΠΙ-
 ΖΗΚΙ ΖΩΩ ΒΗΩ ΕΦΔΣΕΒ ἔΕΝ ἡΦΡΩ ΕΡΕ ΠΑΙ ΩΑΙ 5
 ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΘΜΕΤΡΑΜΑΔ ἢ ΖΑΝΡΩΜΙ
 ΕΥΜΟΤΕΝ ἡΜΩΟΥ ἔΕΝ ΖΑΝΗ ΕΥΣΟΛΣΕΛ ΕΡΕ
 ΠΙΖΗΚΙ ΖΩΩ ΩΣΕΒ ΕΦΕΝΚΟΤ ἔΕΝ ΠΙΒΙΡ ΕΡΕ ΠΑΙ-
 ΩΑΙ ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΟΥΑΙ ΕΦΟΥΩΜ ΕΦΟΥ-
 ΝΟΥ ΕΡΕ ΠΙΖΗΚΙ ΖΩΩ ΖΕΣΖΩΣ ἔΕΝ ΠΙΩΤΕΚΟ 10
 ΕΡΕ ΠΑΙ ΩΑΙ ΓΑΡ ΕΡ ΧΡΙΑ ΑΝ ἢ Φἡ ἔΤ ΡΩΟΥΤΩ
 ρ̅κ̅ς. β. ἡΜΑΓΑΤΩ ΕΡΕ ΠΙΖΗΚΙ | ΖΩΩ ΩΩΜΙ ἢ ΑΤ ΧΕΜ
 ΠΕΡΩΙΝΙ ΜΑΡΩΜΙ ΑΝ ΝΕ ΜΙΕΝΤΟΛΗ ΑΛΛΑ ΝΑ
 Φἡ ΝΕ Φἡ ΓΑΡ ΟΗΑἡ ΖΑ ΠΕΝΓΕΝΟΣ ἢ ΝΙΡΩΜΙ
 ΖΙΤΕΝ ΜΙΕΝΤΟΛΗ ἔΤ ΣΗΟΥΤ ἔΕΝ ΜΙΕΥΑΓΓΕΛΙΟΝ 15
 ΛΟΙΠΟΝ ΝΑΜΕΝΡΑἡ ΜΑΡΕΝἡ ΖΟ ἔ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΜΙΧΑΗΛ ἔΕΝ ΟΥΖΗΤ ΕΦΣΟΥΥΤΩΝ ΖΙΝΑ ἢΤΕΦΔΙ
 ΖΜΟΤ ἔΖΡΗΙ ἔΣΩΝ ΝΑΖΡΕΝ Φἡ ἡΣΩ ἡΜΟΣ ΝΩ-
 ΤΕΝ ΣΕ ΕΡΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΤΑΖΗΟΥ ἔΡΑΤΩ
 ΖΙΤΕΝ ΝΕΝἡ ΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ἡΠΑΡΘΕΝΟΣ 20
 ἔΘ ΟΥΑΒ ἡΘΕΟΔΟΚΟΣ ΜΑΡΙΑ ἡΜΟΥ ΣΕ ΜΑΡΕΝἡ
 ρ̅κ̅ς. γ. ΩΟΥ ΝΩΟΥ | ἔΕΝ ΠΙΩΟΥ ἔΤ ΕΡ ΠΡΕΠΙ ἢ ΠΑΙ
 ΩΑΙ ἡΝΑΥ ΓΑΡ ΣΕ ἡ ΠΙΝΑΥ ΩΩΠΙ ΕΘΡΕΝἡ ἢ
 ΠΕΝ ΟΥΟΙ ἢΤΕΝΣΩΚ ἔΒΟΛ ἢ ΝΙΜΥΣΤΗΡΙΟΝ ἔΘ
 ΟΥΑΒ ἢΤΕΝἡ ΩΟΥ ἢ ΦΗ ἔΤ ΕΡΕ ΩΟΥ ΝΙΒΕΝ 25
 ΕΡ ΠΡΕΠΙ ΝΑΩ ΠΕΝ ὁ̅ς ΟΥΟΖ ΠΕΝΝΟΥἡ ΟΥΟΖ
 ΠΕΝ ΣΩΤΗΡ ΙΗ̅ς ΠΧ̅ς ΦΑΙ ἔΤΕ ἔΒΟΛΖΙ ΤΟΤΩ
 ἔΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ ΤΑΙΔ ΝΙΒΕΝ ΝΕΜ ΠΡΟΣ-

κῦνῆσις νιβεν ἐρ πρεπι ἢ φωτ νημαq νεν
 πιπῆλ ἐθ οὔαβ ἢ πεqτανῶ οὔοz ἢ ομο-
 οὔσιος νημαq τῆοὔ νεν ἢ choὔ νιβεν
 νεν ὡα ἐνεz ἢτε νιἐνεz τηροὔ

Αμήν.

5

ρκñ. β. οὐενκωμιον ἐ ἀϩταογοϩ ñσε πι ἐπα εϣστα-
 θιος πιἐπισκοπος ñτε †τρακη †ννςος πιμα
 ἐτ α †ογρω ἐρ εζωριζιν ñ πιὰγιος ιωαννης
 πιχρςοστομος ἐροϩ πιμα ἐταϩσωκ ἐβολ ñ
 βητϩ. ἐταϩταογò δε ñ παι ερκωμιον ñ 5
 ρλ. α. βητϩ οñ ἐ πωαι ñ παρχηλὰγγελος | ἐθ ογλβ
 νηχανλ βεν σοϣ ιβ ñ πιλβοτ παώνι φαι ἐτ
 α πιμακαριος ρισεν† ñμοϩ βεν πςασι βατρη
 ñπατε ϣχα σωμα ἐβρηι αϩςασι οñ ñ βητϩ
 εθε ογρωμι ñ θμνι ἐ πεϣραν πε λρισταρχος ιο
 νεντεϣςιμι ñ μαινοϣ† εϣφγμνλ †ςγνκλν-
 τικη αϩσε ρλνκοϣσι δε οñ βεν τβαν
 ñ παι ερκωμιον ñ ογωτ ἐ φñ
 ἐθ ογλβ ιωαννης πιχρςος-
 τομος εϣωοϣ ñ †τριας 15
 ἐθ ογλβ βεν ογρι-
 ρνññ ñτε φ†.
 λñññ.

ρλ. β †ηλοϣων | ñ ρωι βεν βανπαρβολñ ογορ
 ñταςασι ñ νñ ἐτ ρñπ βεν παλλς κατα πςασι 20
 ñ πιέροϣψαλτης δαγιδ φωτ ñ πχς κατα
 σαρζ. Νταωω ἐβολ ἐροτε σñβι νιβεν ñσω

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
 ΟΥΟΣ ΉΤΑΧΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗ ΧΕ ΨΑΡΕ ΠΛΗ-
 ΓΕΛΟΣ Ή ΠΩΣ ΖΙΚΟΤ Ή ΠΚΩ† Ή ΜΗ ΕΤ ΕΡ ΖΟ†
 ΗΑΤΕΡ ΖΗ ΟΥΟΣ ΉΤΕΡΗΛΕΜΟΥ. ΜΑΡΕΝΟΥΟΣ
 ΟΗ ΕΧΕΝ ΠΣΑΧΙ Ή ΠΙΠΡΟΦΗΤΗΣ ΉΤΕΝΧΟΣ ΧΕ 5
 ρλ̄α. α. ΦΑΙ ΠΕ ΠΙΕΖΟΥ | ΕΤ Α ΠΩΣ ΘΑΜΙΟΥ ΜΑΡΕΝ-
 ΘΟΥ† ΉΤΕΝΘΕΛΗΛ ΟΥΟΣ ΉΤΕΝΟΥΝΟΥ ΉΜΟΝ
 Ή ΗΗΤΕΡ ΗΕΝ ΟΥΗΡΩΟΥ ΉΜΑΓΑΤΕΡ ΑΝ ΑΛΛΑ ΗΕΝ
 ΟΥΟΥΝΟΥ Ή ΡΑΩΙ ΕΡΣΑΠΩΩΙ Ή ΡΑΩΙ ΝΙΒΕΝ.
 ΤΕΝΝΑΥ ΓΑΡ Ε ΠΙΡΕΘΑΜΙΟ ΉΤΕ ΠΙΕΠΤΗΡΕ 10
 ΕΡΘΟΥΗΤ ΝΕΜΑΝ ΉΦΟΥΗ ΗΕΝ ΠΑΡΙΣΤΟΝ Ή ΠΕΡ-
 ΝΩ† Ή ΑΡΧΗΝΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΝΣΤΡΑΤΙΚΟΣ ΉΤΕ ΤΧΟΜ Ή ΜΗΦΗΟΥΪ. ΜΙΜ
 ΠΕ ΕΤΕΝ ΓΗΑ ΕΡ ΨΑΙ ΑΝ ΕΡΗΑΥ Ε ΠΟΥΡΟ ΉΤΕ
 ΜΙΟΥΡΩΟΥ ΟΥΟΣ ΠΩΣ ΉΤΕ ΣΑΡΞ ΝΙΒΕΝ ΕΡΘΟΥΗΤ 15
 ρλ̄α. β. Ε | ΗΟΥΗ Ε ΠΑΙ ΜΙ ΕΘ ΟΥΑΒ Ή ΦΟΥ ΕΡ† ΤΑΙΟ
 Ή ΠΕΡΝΩ† Ή ΑΡΧΗΝΣΤΡΑΤΥΛΑΤΗΣ ΕΘ ΜΕΖ Ή ΩΟΥ
 ΜΗΧΑΗΛ ΠΑΡΧΩΝ ΉΤΕ ΦΟΥΩΜΙ. ΜΙΜ ΠΕ ΕΤΕΝ
 ΓΗΑ ΕΡ ΦΟΡΙΝ ΑΝ Ή ΟΥΖΕΒΣΩ Ή ΩΟΥ ΕΡΘΟΥΗΤ
 Ε ΠΑΙ ΜΙ ΕΘ ΟΥΑΒ Ή ΦΟΥ ΕΡΟΥΩΜ ΕΒΟΛΗΕΝ 20
 ΠΛΗΓΑΘΟΝ ΕΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΩΗΡΙ Ή ΠΙΟΥΡΟ
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΗΕΝ ΝΕΡΔΙΠΝΟΝ ΗΕΝ ΠΑΡΑΣΤΟΝ
 Ή ΠΑΡΧΗΝΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΜΙΧΙ-
 ΝΟΥΩΜ ΕΤΑΥΧΑΥ ΗΑΡΩΝ Ή ΦΟΥ ΖΑΝΣΑΡΚΙΚΟΝ
 ΑΝ ΝΑΙ ΕΨΑΚ ΕΡ ΠΩΒΨ ΉΠΟΥΟΥΝΟΥ ΜΕΝΕΝΣΑ 25
 ΘΕΚΟΥΩΜ ΕΒΟΛ Ή ΗΗΤΟΥ. ΑΛΛΑ ΜΙΧΙΝΟΥΩΜ
 ρλ̄β. α. ΕΤΑΥΣΕΒΤΩΤ ΟΥ ΝΑΝ Ή ΦΟΥ ΠΣΩΜΑ Ή Φ†
 ΠΕ ΦΑΙ ΕΤΑΕΡ ΕΡ ΦΟΡΙΝ ΉΜΟΥ ΗΕΝ ΘΝΕΧΙ Ή

† παρθένος ἐθ' οὐρανὸν μαριὰν † γένει ἢ αὐτὴν ὠ-
λέει φαι ἐταρτηνὴν ἡσάρων ὡστε τοῦτον ἐβόλει
τοτὶ ἢ πικρῶς. Περὶ ἐταρχαὶ ἡσάρων ἢ
φοοῦ οὐκ ἔστιν ἢ γυλίκην αὐτὴν περὶ φαι ἐπ' αὐτῶν
ἢ ἡντιμὴν ἢ οὐκ ἔστιν ἢ οὐκ ἔστιν ὡς περὶ
ἢ ἡντιμὴν. Ἀλλὰ πικρῶς περὶ ἐστὶν αὐτῶν
σοφίᾳ περὶ ἢ φησὶ πικρῶς περὶ πικρῶς
ἀφ' ὧν ἐβόλει ἡσάρων ὡστε τοῦτον ἐβόλει
ρλβ. β. περὶ ἡσάρων | ἡσάρων αὐτὴν ἐταρχαὶ ἡσάρων ἢ φοοῦ
ναὶ ἐπ' αὐτῶν ἢ οὐκ ἔστιν ἢ ἐστὶν οὐκ ἔστιν
ἢ ἐπ' αὐτῶν. Ἀλλὰ ἡσάρων περὶ ἢ οὐκ ἔστιν
ἐθ' οὐρανὸν ναὶ ἐπ' αὐτῶν ἐπ' αὐτῶν ἐβόλει ὡς ἐπ' αὐτῶν
ἐπ' αὐτῶν ἢ περὶ. (Ὁ) περὶ ἐπ' αὐτῶν ἐπ' αὐτῶν ἢ
περὶ ἢ περὶ ἢ φοοῦ ἐπ' αὐτῶν ἐπ' αὐτῶν ἢ περὶ
ἐπ' αὐτῶν ἐβόλει ἡντιμὴν περὶ περὶ περὶ περὶ
π. ἐπ' αὐτῶν ἢ περὶ περὶ περὶ περὶ περὶ περὶ περὶ
Μαρὶν περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ
ἡντιμὴν ἐπ' αὐτῶν ἐβόλει περὶ περὶ περὶ περὶ περὶ
ἡντιμὴν φαι ἐπ' αὐτῶν ἐπ' αὐτῶν ἐπ' αὐτῶν ἢ
ρλγ. α. φοοῦ ἐπ' αὐτῶν ἐβόλει ἢ ἡντιμὴν ἢ περὶ περὶ
ἢ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ
περὶ περὶ ἐθ' οὐρανὸν. ἡσάρων περὶ περὶ περὶ
ἢ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ
ἢ ἀριστάρχος περὶ περὶ περὶ περὶ περὶ περὶ περὶ
ἢ ἐπ' αὐτῶν οὐκ ἔστιν οὐκ ἔστιν περὶ περὶ περὶ
† περὶ. Τετὶν περὶ περὶ περὶ περὶ περὶ περὶ περὶ
ἢ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ
† περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ περὶ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-
 ρλϛ. β. ΝΑΝΤ ΑΓΙ ΕΞΡΗΙ Ν ΠΕΜΘΟ Ν ΦΤ Ν ΦΡΗΤ
 Ν ΚΟΡΗΛΙΟΣ Ν ΠΙΣΗΟΥ. ΠΑΙ ΡΩΜΙ ΕΤ ΤΑΙΗΟΥΤ
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ΕΤΑΡΒΙ Ν ΠΙΩΜΣ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤΩ Ν ΠΕΝΙΩΤ 5
 ΕΤ ΤΑΙΗΟΥΤ ΟΥΟΖ ΝΠΑΡΕΡΤΕΒΩ ΠΙΝΙΩΤ ΙΩ-
 ΑΝΗΝΣ ΝΠΕ Ω ΧΑ ΤΟΤΩ ΕΒΟΛ ΕΡΤ ΑΓΡΑΠΗ ΝΕΜ
 ΖΑΗΠΡΟΣΦΟΡΑ Ν ΣΟΥ ΞΒ ΚΑΤΑ ΑΒΟΤ ΞΕΝ ΦΡΑΝ
 Ν ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ
 ΚΑ ΟΗ ΚΑΤΑ ΑΒΟΤ ΞΕΝ ΦΡΑΝ Ν ΤΠΑΡΘΕΝΟΣ 10
 ΕΘ ΟΥΑΒ ΜΑΡΙΑ ΝΕΜ ΣΟΥ ΚΘ ΟΗ ΚΑΤΑ ΑΒΟΤ
 ΕΤΕ ΠΕΖΟΟΥ Ν ΜΙΣΙ ΠΕ Ν ΠΕΝΘΣ ΞΠΣ ΠΧΣ ΕΥΤ
 ρλϛ. α. Ν ΖΑΗΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΗΜΕΤΗΑΝΤ Ν ΑΤ ΒΙ
 ΗΠΙ ΝΜΩΟΥ Ε Π ΕΡ ΦΜΕΥΙ Ν ΦΤ ΠΙΛΟΓΟΣ.
 ΝΘΟΩ ΟΗ ΠΙΡΩΜΙ Ν ΘΜΗΙ ΑΩΩΠΙ ΕΩΡΙ Ν 15
 ΠΑΙ ΡΗΤ Ν ΟΥ ΝΙΩΤ Ν ΣΗΟΥ. ΜΕΝΕΝΣΑ ΝΑΙ
 ΔΕ Α ΠΕΡΣΗΟΥ ΣΩΚ ΕΒΟΛ ΕΘΡΕΩΩΕ ΝΑΩ ΖΑ ΠΧΣ
 Ν ΦΡΗΤ Ν ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΑΩΜΟΥΤ Ε ΕΥΦΗ-
 ΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΤΕΡΣΖΙΝ ΠΕΣΑΩ ΝΑΣ. ΧΕ
 ΤΑΣΩΜΙ ΙΣ ΖΗΠΠΕ ΤΕΝΑΥ ΕΡΟΙ ΧΕ Α ΠΑ ΣΗΟΥ 20
 ΣΩΚ ΕΒΟΛ ΕΘΡΙΩΛ ΕΡΑΤΩ Ν ΠΘΣ Ν ΦΡΗΤ Ν
 ΝΑΙΟΤ ΤΗΡΟΥ. ΑΡΕΣΩΤΕΜ ΖΩΙ Ε ΝΙΣΒΩΟΥΙ Ν
 ρλϛ. β. ΩΝΒ ΕΤΑΩΖΟΝΖΕΝ ΝΜΩΟΥ Ε ΤΟΤΕΝ ΝΧΕ ΠΙ-
 ΤΡΙΣΜΑΚΑΡΙΟΣ Ν ΙΩΤ ΙΩΑΝΝΗΣ ΦΑΙ ΕΤ Α ΤΑΙ
 ΝΗΣΟΣ ΤΗΡΣ ΒΙ ΟΥΩΙΝΙ ΕΒΟΛΖΙ ΤΟΤΩ ΟΥΟΖ 25
 ΑΥΣΟΓΕΝ ΦΤ. ΕΥΜΗΩ ΓΑΡ Ν ΣΟΠ ΑΡΕΣΩΤΕΜ
 ΕΒΟΛΖΙ ΤΟΤΩ ΞΕΝ ΝΕΜΑΩΧ Ν ΠΗΙ ΝΜΟ ΧΕ ΝΜΟΝ
 Π ΕΤ ΟΙ Ν ΝΙΩΤ Ε ΤΑΓΡΑΠΗ. ΟΥΟΖ ΟΗ ΧΕ

- ὡρεπιναι ὡγῶγ ἴμογ ἔχεν †κρίσις ἀπλῶς
 ἢ π κε σεπὶ ἢ μισασι ἢ σολσελ ἔταρσοτογ
 ναν εῶβε πογσαι ἢ νενψγχη ἵχε πινιῶ†
 ἔτεμμαιγ ἰωαννῆς λοιπον γηππε †ζονζεν
 ρλ̅ε. α. ἔτο† ἢ φοογ εἰχω ἢ φ† βεν ταμη† νεν 5
 ἔ βαταζη ἱπατ λι ἐβολβεν παι κοσμος
 σε χας ἵννι χα το† ἐβολβεν νη ἔτενίρι
 ἴμωογ †νογ βεν σογ ιβ ἢ ἐζοογ ἢ πιὰβοτ
 π̅εζοογ ἢ πιαρχηλ̅γγελος ἐθ ογав μιχαηλ
 νεν βεν σογ κλ̅ ον ἢ ἐζοογ ἢ †ογρω θμαγ 10
 ἢ πογρο ἵτε νιογρωογ βεν σογ κθ̅ δε ον
 ἢ ἐζοογ ἢ μισι ἢ φ† πιλογος. Αναγ σε ογν
 ἱπερ ερ καταφρονιν ἢ †προςφορα ἵτε πι-
 αρχηλ̅γγελος ἐθ ογав μιχαηλ σε ογνι ἵθοογ
 ἔτ τωβζ ἔχεν ογον νιβεν σε χας ἵτεγτωβζ 15
 ρλ̅ε. β. ἐζρη | ἔχων ἢ πεμθο ἢ φ† ἵτεγ ερ ογναι
 ἢ αγαπη νεμαν ἵτεγῶπ ἐρογ ἢ ταψγχη
 ἢ ταλεπωρος. Νθος δε †εζιμι ἢ σавн ἔτεμ-
 май πεχας ἢ πεсзαι σε παбс оγoз παсон
 ρон̅ ἵχε пбс φαι ἔτανназ† ἐρογ σε †наχω 20
 ἐφαζογ αν βεν νη ἔт ακογλ̅εζαζνι ἴμωογ
 ννι αλλα †наτογζο ἐζρη ἔχωογ ἵζογδ̅.
 Πλην ογον ογсаσι βεν παζηт †ογῶ εῶρεк
 εр πληροφοριν ἴμοι ἢ βηтг оγoз ἵτεγχοκγ
 ννι ἐβολ̅ βλ̅ τζη ἵπατε κχα сωμα ἐβρη. 25
 ρλ̅ε. α. Νθος δε πεχаз̅ нас̅ се̅ зов̅ нивен̅ аρε-
 оγῶογ λ̅σοτογ ννι †назокоγ не̅ ἐβολβεν
 φογῶ ἢ φ†. Νθος δε πεχας̅ наг̅ се̅ ε̅ιογῶ

ΕΘΡΕΚΟΥΛΕΣΑΖΗ Ν ΟΥΖΩΚΡΑΦΟΣ ΕΘΡΕΦΩΤΖ
 ΝΗ ΕΒΟΛ Ν ΦΛΥΜΗΝ Ν ΠΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΩΣΙ Ν ΨΕ ΝΤΕΚΤΗΙΣ ΝΗ
 ΝΤΑΧΑΣ Ε ΒΟΥΝ Ε ΠΙΚΟΙΤΩΝ Ε ΤΗΝΚΟΤ Ν ΞΗΤΗ.
 ΟΥΟΖ ΝΤΕΚΤΗΙΤ Ε ΤΟΤΕ ΖΩΣ ΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ 5
 ΑΚΩΑΝΙ ΕΒΟΛΗΕΝ ΣΩΜΑ ΝΤΕΡΩΠΙ ΕΡΡΩΙΣ
 ΕΡΟΙ ΟΥΟΖ ΕΡΗΟΖΕΜ ΝΜΟΙ ΕΒΟΛΖΑ ΜΕΓΙ ΝΙΒΕΝ
 ρλζ. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠΕΑΤΑΝΑΣ. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ
 ΕΒΟΛΗΕΝ ΣΩΜΑ ΤΗΛΟΥΩΜ Ν ΠΑ ΩΙΚ ΉΕΝ ΟΥ-
 ΡΙΜΙ ΝΕΜ ΟΥΝΙΚΑΖ Ν ΖΗΤ ΣΕ ΟΥΗ ΙΣΧΕΝ ΠΙΝΑΥ 10
 ΕΡΟ ΠΖΑΙ Ν ΟΥΣΖΙΜΙ ΝΑΖΩΛ ΕΒΟΛΖΙ ΤΟΤΕ
 ΝΜΟΝΤΕΣ ΖΛΙ Ν ΖΕΛΠΙΣ Ν ΩΝΉ ΝΜΑΥ Ν ΚΕ
 ΣΟΠΕΣΤΕΝΘΩΝ ΓΑΡ Ε ΟΥΣΩΜΑ ΝΜΟΝ ΑΦΕ ΝΜΟQ
 ΠΙΣΩΜΑ ΓΑΡ Ν ΑΤ ΑΦΕ ΟΥ ΑΤ ΨΥΧΗ ΤΕ ΟΥΟΖ
 QΜΩΟΥΤ ΉΑΡΙ ΉΑΡΟQ. ΚΕ ΓΑΡ ΠΙΣΟΦΟΣ ΠΑΥΛΟΣ 15
 ΚΗΝ ΕΡΟQ ΕΡΧΩ ΝΜΟΣ ΣΕ ΤΑΦΕ Ν ΤΣΖΙΜΙ ΠΕ
 ΠΕΣΖΑΙ ΟΥΟΖ ΤΣΖΙΜΙ ΕΤΕ ΝΜΟΝΤΕΣ ΖΑΙ ΝΜΑΥ
 ΕΣΤΕΝΘΩΝΤ Ε ΟΥΧΟΙ Ν ΑΤ ΖΙΕ ΕΡΣΕΒΤΩΤ Ε
 ρλζ. α. ΩΜΙΣ | ΝΕΜ ΠΙΛΟΥΙΝ ΕΤ ΤΑΛΗΟΥΤ ΕΡΟQ. ΤΗΝΟΥ
 ΣΕ ΠΑ ΘΣ ΟΥΟΖ ΠΑ ΣΟΝ Ν ΦΡΗΤ ΕΤΕ ΝΠΕ 20
 ΚΤ ΝΙΚΑΖ Ν ΖΗΤ ΝΗ ΉΕΝ ΖΛΙ ΕΝΕΖ Ν ΣΑΧΙ
 ΑΙΩΑΝΕΡΕΤΗΝ ΝΜΟΚ Ν ΉΗΤΟΥ ΝΠΕ Ρ Τ ΝΙΚΑΖ
 Ν ΖΗΤ ΝΗ ΑΝ ΟΝ ΉΕΝ ΠΑΙ ΚΕ ΟΥΑΙ ΣΕ ΧΑΣ
 ΕΡΕ ΠΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΝΑ-
 ΩΠΙ ΕΡΡΩΙΣ ΕΡΟΙ. ΕΘΒΕ ΣΕ ΝΜΟΝ ΖΛΙ Ν 25
 ΖΕΛΠΙΣ ΝΤΗΝ ΝΜΑΥ ΑΛΛΑ ΕΙΣΟQΩΤ ΕΒΟΛ ΉΑ
 ΧΩQ Ν ΠΙΝΑΙ ΝΤΕ ΦΤ ΝΕΜ ΠΕQΗΩΤ Ν ΑΡΧΗ-
 ΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΘΟQ ΔΕ ΠΕΣΤΡΑ-

ΤΥΛΑΤΗΣ ΕΤΑΡΣΩΤΕΜ Ε ΝΑΙ ΣΑΧΙ ΑΧΩΛΕΜ
 ρλζ. β. ΕΘΡΕΨΩΚ | ΕΒΟΛ ΜΙ ΦΗ ΕΤΑΨΕΡΕΤΙΝ ΜΙΜΟΨ.
 ΟΥΟΣ ΣΑ ΤΟΤΨ ΑΘΟΥΑΨΑΨΝΙ Ν ΤΟΥΝΟΥ
 ΕΘΡΟΥΝΙ Ν ΟΥΨΟΨΟΣ Ν ΖΩΓΡΑΨΟΣ ΑΘΟΥΑΨ-
 ΑΨΝΙ ΝΑΨ ΕΘΡΕΨΩΨ Ν ΠΙΧΑΡΑΚΤΗΡ Ν ΠΙ- 5
 ΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΨΟΨΙ Ν
 ΨΕ ΝΤΕΨΤ ΕΡΟΨ Ν ΟΥΨΕΔΑΛΟΝ Ν ΝΟΥΒ ΕΨΩΨΠ
 ΝΕΜ ΖΑΝΩΝΙ ΜΙΜΗ. ΟΥΟΣ ΕΤΑΨΣΟΚΨ ΕΒΟΛ
 ΑΨΤΗΨ ΝΑΨ ΑΨΡΑΨΙ ΕΨΡΗ Ε ΧΩΨ ΜΙ ΦΡΗΤ
 ΜΙ ΦΗ ΕΤΑΨΣΙΜΙ Ν ΟΥΜΗΨ Ν ΨΩΛ ΚΑΤΑ ΦΡΗΤ 10
 ΕΤ ΣΗΝΟΥΤ. ΜΘΟΣ ΔΕ ΠΕΨΑΣ ΝΑΨ ΨΕ ΠΑ ΩΣ
 ρλη. α. Ν ΣΟΝ ΜΑΡΕ ΠΕΚΝΑΙ ΤΑΨΟΙ ΝΤΕΚΘΩΤ ΜΙ ΠΑ
 ΖΗΤ ΨΕΝ ΠΑΙ ΚΕ ΣΑΧΙ ΖΙΝΑ ΨΕ ΕΡΕ ΠΑ ΖΗΤ
 ΝΑΧΩ ΕΒΟΛ ΟΥΟΣ ΝΤΑ ΕΡ ΘΑΡΠΙ ΨΕ ΜΙΜΟΝ ΖΛΙ
 ΝΕ ΠΙΒΟΥΛΗ ΝΑΤΨΟΥΝΟΥ ΕΨΩΙ ΑΚΨΑΝΧΑ ΣΨΜΑ 15
 ΕΨΡΗ. ΜΘΟΨ ΔΕ ΠΕΨΑΨ ΝΑΨ ΨΕ ΖΨΒ ΝΙΒΕΝ
 ΕΤΕ ΕΡΕΤΙΝ ΜΙΜΨΟΥ ΤΨΕΒΤΨΤ ΕΧΟΚ ΟΥΝ ΕΒΟΛ
 ΖΨΣ ΕΡΕ ΣΨΟΥΝ ΨΕ ΜΠΙ Τ ΜΚΑΨ Ν ΖΗΤ ΠΕ
 ΨΕΝ ΖΛΙ Ν ΖΨΒ ΕΝΕΨ. ΝΘΟΣ ΔΕ ΠΕΨΑΣ ΝΑΨ
 ΨΕ ΤΟΥΨΨ ΕΘΡΕΚΤΗΤ ΕΤΟΤΨ Μ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ 20
 ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΦΑΙ ΕΤΑΚ ΕΡ ΖΩΓΡΑΨΙΝ ΜΙΜΟΨ
 Ε ΤΑΙ ΦΨΣΙ Ν ΨΕ ΟΥΟΣ ΝΤΕΚΤΨΟ ΕΡΟΨ ΕΨΡΗ
 ρλη. β. ΕΨΩΙ ΨΕ ΧΑΣ ΕΨΨΨΨΠΙ Ν ΝΑΨΤ ΝΗ ΨΑ ΠΙ-
 ΖΟΥΨ Μ ΠΑ ΜΟΥ. ΨΕ ΑΚΨΑΝΙ ΕΒΟΛΨΕΝ ΣΨΜΑ
 ΜΙΜΟΝ ΖΛΙ Ν ΖΕΛΠΙΣ Ν ΩΝΨ ΝΤΗ ΜΙΜΑΨ ΕΒΗΛ 25
 Ε ΦΤ ΝΕΜ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ ΜΙΧΑΗΛ. ΚΕ ΓΑΡ
 ΚΨΨΟΥΝ ΨΕ ΨΑΡΕ ΤΨΖΙΜΙ Ν ΧΗΡΑ ΟΥΨΜ Μ
 ΠΕΨΩΙΚ ΨΕΝ ΟΥΡΙΜΙ ΝΕΜ ΟΥΨΙΛΑΨΟΜ. ΜΘΟΨ

ΔΕ ΠΕΣΤΡΑΤΥΛΑΤΗΣ ΕΤΑΦΩΤΕΜ Ε ΝΑΙ ΑΦ ΕΡ
 ΝΙΚΑΖ Ν ΖΗΤ ΕΞΕΝ ΝΑΙ ΣΑΣΙ Ν ΧΟΛΗ ΕΣΧΩ
 ΝΜΩΟΥ ΝΑΦ ΠΛΗΝ ΝΑΦ ΕΡ ΨΦΗΡΙ Ν ΠΕΣΝΙΩΤ
 Ν ΝΑΖΤ ΕΪΟΥΝ Ε ΠΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ρλθ. α. ΜΙΧΑΗΛ. ΛΟΙΠΟΝ ΝΑΦΛΜΟΝΙ Ν ΤΕΣΣΙΧ ΑΦΤΗΙΣ 5
 Ε ΤΟΤΩ Ν ΠΑΡΧΗΛΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ΕΤΑΦΩΤΕ Ν ΠΕΦΧΑΡΑΚΤΗΡ Ε ΤΦΟΧΙ Ν ΨΕ ΕΦ-
 Ω ΪΒΟΛ ΕΦΣΩ ΝΜΟΣ ΔΕ ΠΑΡΧΗΛΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΦΗ ΕΤΑΦΩΤΕΒ Ν ΠΙΖΟΦ Ν ΑΡ-
 ΧΕΟΣ ΦΗ ΕΤΑΦΣΙΤ ΪΒΟΛ Ν ΠΙΒΑΣΙΖΗΤ ΕΦΤΟΥΒΕ 10
 ΠΕΦ ΒΣ ΟΥΟΖ ΑΦΧΑΦ ΕΦΣΟΝΖ ΪΒΕΝ ΟΥΛΥΜΝΗ
 Ν ΧΡΩΜ ΕΘ ΜΟΖ ΪΒΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΘΗΝ ΦΗ
 ΕΤ ΦΑΪΤ Ν ΣΗΟΥ ΝΙΒΕΝ Ν ΠΕΜΘΟ Ν ΦΙΩΤ Ν
 ΑΓΛΘΟΣ ΕΘΒΕ ΠΙΓΕΝΟΣ Ν ΝΙΡΩΜΙ ΠΙΝΙ ΟΥΟΖ
 ρλθ. β. ΤΖΙΚΩΝ Ν ΦΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΖΗΠΠΕ ΤΤ 15
 Ε ΤΟΤΚ Ν ΦΟΟΥ Ν ΕΥΦΗΜΙΑ ΤΑ ΣΖΙΜΙ Ν ΦΡΗΤ
 Ν ΟΥΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ ΕΚΕΡΩΙΣ ΕΡΟΣ ΟΥΟΖ
 ΝΤΕΚΝΑΖΜΕΣ ΪΒΟΛΖΑ ΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΔΙΑ-
 ΒΟΛΟΣ ΕΘ ΝΑΤΩΝΦ ΕΣΩΣ ΑΣΩΑΝΤΩΒΖ ΝΜΟΚ
 ΕΥΒΟΗΘΙΑ ΝΑΣ ΕΚΕΣΩΤΕΜ ΕΡΟΣ ΟΥΟΖ ΝΤΕΚΝΑΖ- 20
 ΜΕΣ ΣΕ ΝΜΟΝ ΖΛΙ Ν ΖΕΛΠΙΣ ΝΤΑΝ ΪΒΗΛ Ε ΦΤ
 ΝΕΜΑΚ. ΝΑΙ ΔΕ ΕΤΑССΩΤΕΜ ΕΡΩΟΥ ΝΣΕ
 ΕΥΦΗΜΙΑ ΑΣΡΑΨΙ ΪΜΑΨΩ ΟΥΟΖ ΑΣ ΕΡ ΘΑΡΙΝ
 ΪΒΕΝ ΟΥΝΙΩΤ Ν ΝΑΖΤ ΣΕ ΝΜΟΝ ΖΛΙ Ν ΚΟΤΣ
 ΝΤΕ ΠΙΧΑΣΙ ΝΑΨΣΕΜΣΟΜ ΕΡΟΣ ΑΝ ΙΣΧΕΝ ΠΑΙ 25
 ΝΑΥ ΣΕ ΟΥΟΝ ΝΤΑΣ ΝΜΑΥ Ν ΠΑΡΧΗΛΓΓΕΛΟΣ
 ρμ. α. ΜΙΧΑΗΛ ΕΦΡΩΙΣ ΕΡΟΣ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΣ-
 ΩΛΙ Ν ΠΙΧΑΡΑΚΤΗΡ ΝΤΕ ΤΖΙΚΩΝ Ν ΠΑΡΧΗΛΓ-

γελος φωτς ἐρος ασταρος ἐ ρατς βεν πι-
 κωιτων ἐτ ἐςῆκοτ ἢ βητq. Αςωωπι δε ες†
 ἐ πωωι βα †ζικων ἢ ζανσθοι ἢ ογqι ναθεν-
 σογενογ ογορ ναρε ογφανος μορ ἐρος πε
 ἢ πιἐζοογ nem πιἐχωρς βεν ογμεταθμογнк 5
 ογορ насογωωт ἢμοq πε ἢ ᾱ ἢ соп ἢ мнн
 есєrєtиn ἢμοq ἐογβοῆθiα нас. Αςωωπι δε
 p̄m̄. v. MENENCA NAI | λ φ† ωini ἢса πιεγсєvнс
 аристaρχос пистратγλατнс φαι ἐταν ерωpπ
 ἦταογ ἐ πεqpan βαχєн ογκογχι αqωє наq 10
 ἐ φμωит ἢ ρωmи nиvєн. †сгimи δε ἢсавє
 ἐγφнmиā †сγнκλнтнκн †сгimи ἢ аристaρχос
 пистратєлаτнс ἢпє сха totс ἐβολβєн ne-
 сλaπн ἐт есipì ἢмωογ nem нєспросфорa
 нαι ἐ наpe пистратγλατнс ipi ἢмωογ ἐтi 15
 eqonb ἢпate qmογ βєн φpan ἢ пiαρχнλaг-
 γελος ἐθ ογав михаηλ. Ογορ насiнс ἢмос
 πε ἐ τογζο ἐ xωογ ἐμαωω παρa писноγ ἐ
 p̄m̄. λ. наpe пєсгaи | ωнb. Πiαδiαβολос δε ἢ πι-
 мостє п ἐθ напє q nиvєн ἢтє пєпгєнос 20
 icxєн ωopп ἢпє qωqai ἐpoq eqnaγ ἐ mи п
 ἐθ напєγ ἐpє тaи сгimи ipi ἢмωογ βєн φpan
 ἢ пiαρχнλaγγєλος ἐθ ογав михаηλ αqxoρ
 ἐρος αqογωω ἐ тaкo ἢ пєсвєxє φaи ἐт ес
 xογωт ἐвол βα xωq ἐволзитєн φ†. Αςωωπι 25
 δε ἢ ογἐζοογ αqбi наq ἢ ογсxнmи ἢ moγ-
 наxн ἐpє ζaн кє δєmωн moωи nemac ἢ
 пєmoт ἢ ζaнпapθєнос ογορ наqxoλς ἢ ογсxн-

ρ̄μλ. β. μα ἡ νοῦβ ἀγὶ ἀγὸρζι ἐ ρατq ἕατεν φρο |
 ἡ πεσνι ἀσοῦωρπ ἡτεσβωκι νας ἐ ἑοῦν ἐσχω
 ἡμος Χε μαωε νε ἄσος ἡ εὔφημιὰ †εῦν-
 κλητικὴ τςζιμι ἡ ἀριστάρχος πιστρατῦλατης
 σε ις οὔπαρθενος ἡμοῦναχῃ ὀρζι ἐ ρατε ζιρεν 5
 πιρο ἐσοῦω εἰ ἐρ προσκῦνῃν ἡμο nem nec
 κε ωερι ἐθ νανες. †εζιμι δε ἡ cave ἐτεμ-
 μαῦ ἐτασσωτεμ ἐ ναι σασι ἀσὶ ἐβολζα πι-
 μαζ δ ἡ ρο ἡτε πεσνι οὔορ ἀσοῦαζσαζνι
 ἐθοργενς ἐ ἑοῦν ωαρος ἐσμεγὶ σε οὔμογ- 10
 ναχῃ ἡ ταφμῃ τε. Οὔορ ἐτ α νι κε
 ρ̄μβ. α. ἐβιὰικ ἡ ἐβολ αῦναῦ ἐροq ἡθοq πιδὶὰβολος
 ἐγὸρζι ἐ ρατq ἐq ἐρ φοριν ἡ οὔεχημα ἡ
 νοῦς αῦοῦωωτ ἡμοq οὔορ αῦοῦαζσαζνι
 ναq nem νη ἐθ νημαq ἐ ἡ ἑοῦν. Πιδιὰ- 15
 βολος δε ἀγὶ ἐἑοῦν ἐρε πεqζο φαζτ ἐπεснт
 ζωс μοῦναχῃ ἡ ταφμῃ οὔορ νη ἐθ μοωι
 νημαq ναγίρι ἡ παι ρη† οη πε. Εὔφημιὰ
 δε †εῦνκλητικὴ ἐταςναῦ ἐρος ἕεν παι
 εχημα ἡ παι ρη† αс ἐρ ωφηρι ἐμαωω ἡ 20
 πεqμηω† ἡ θεβιὸ αсτωнс αсλμονι ἡμοq ἡ
 ρ̄μβ. β. χωλεμ ἐπι δη αq ἐρ φοριν ἡ οὔεχημα | ἡ
 εζιμι πε αсολq ἐ ἑοῦν ἐ πεснι. Ἐταqφορ
 δε ἐ πικοιτων πιμα ἐρε τζικων ἡ παρχηλῆ-
 γελος μιχαηλ ἡ ἕητq αq ἐρ ζο† ἡσε πι- 25
 αιβολος ἐ ζωλ ἐ ἑοῦν ἡθοq nem νη ἐθ
 νημαq. †εζιμι δε ἡ савн ἐτεμμαῦ нас†
 таиὸ нас пе ἐсχω ἡμος σε ἀρι †ἀγαπῃ

ΤΑΜΕΝΡΙΤ ἢ ΣΩΝΙ ἢ ΤΕ ἢ Ἐ ΒΟΥΝ Ἐ ΠΑΙ ΚΟΙΤΩΝ
 ἢ ΤΕΝΕ ΩΛΗΛ ἘΘ ΟΥΑΒ ΩΩΠΙ ἢ ΞΗΤ ς. ΕΠΙ
 ΔΗ ΤΕΡΜΕΘΕ ΝΕ ἢ ΠΕΜΘΟ ἢ Φ† ΝΕΜ ΠΕΡ-
 ΑΡΧΗΛΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΛΗΛ ΧΕ ΪΣΧΕΝ ΠΙΕ-
 ΖΟΟΥ ἘΤ Α ΠΑ ΠΑΚΑΡΙΟΣ ἢ ΖΑΙ ΑΡΙΣΤΑΡΧΟΣ 5
 ρ̄μ̄ϛ. α. ἢ ΤΟΝ ἢ ΜΟϛ | ΩΛ ΤΗΟΥ ἢ ΠΕ ΟΥΡΩΜΙ ἢ ΟΥΩΤ
 ΕΡ ΣΑ ΒΟΥΝ ἢ ΦΡΟ ἢ ΠΑΙ ΚΟΙΤΩΝ ἘΒΗΛ Ἐ
 ΝΑ ΕΒΙΔΙΚ ἢ ΣΖΙΜΙ ἢ ΜΑΥΑΤΟΥ. ΜΑΙ ἘΤ ΩΕΜ-
 ΩΙ ΝΗΙ ἢ ΜΙΧΡΙΔ ἢ ΤΕ ΠΙΣΩΜΑ ΝΕΜ ΜΙΖΙΔΙΜΙ
 ἢ ΕΥΓΕΝΗΣ ἢ ΣΥΝΚΛΗΤΙΚΗ ἘΘ ΝΗΟΥ ΩΑ ΡΟΙ 10
 ΑΥΘΙ ἢ ΠΑ ΩΙΝΙ ΚΑΤΑ ΟΥΛΑΓΡΗ ἢ ΤΕ Φ†. ΑϞ
 ΕΡ ΟΥΩ ἢ ΧΕ ΠΙΔΙΔΒΟΛΟΣ ΕΦΟΙ ἢ ΠΣΜΟΤ ἢ †-
 ΜΟΥΝΑΧΗ ΕΡΧΩ ἢ ΜΟΣ ΧΕ ΕΘΒΕ ΟΥ ΡΩ ἢ ΠΕ
 ΡΩΜΙ ἢ Ἐ ΒΟΥΝ ΞΕΝ ΦΡΟ ἢ ΠΕΚΟΙΤΩΝ ΖΟΛΩΣ
 ΡΩ ΜΑΙ ΝΙΒΕΝ ἘΤΕ ἢ ΜΟΝ ΖΩΟΥΤ ἢ ΞΗΤϞ ἢ ΜΟΝ 15
 ρ̄μ̄ϛ. β. ΖΑΙ ἢ ΒΟΗΘΙΑ | ἢ ΤΕ Φ† ἢ ΞΗΤϞ ΑΝ. ΜΙΖΙΔΙΜΙ
 ΤΗΡΟΥ ΕΤ ΖΙΧΕΝ ΠΚΑΖΙ ΣΕΖΕΜΣΙ ΝΕΜ ΠΟΥΖΑΙ
 ἘΒΗΛ Ἐ ΤΑΙ ΣΖΙΜΙ ἢ ΟΥΩΤ ΧΕ ΜΑΡΙΔ ΘΕΜΑϞ ἢ
 ΠΧ̄. ΛΟΙΠΟΝ ἘΩΩΠ ΤΕΟΥΩΩ Ἐ ΡΑΝΑϞ ἢ Φ†
 ΞΕΝ ΠΕΖΗΤ ΤΗΡϞ †ΝΑ† ΣΟΒΝΙ ΝΕ Ἐ ΠΙΖΩΒ ἘΘ 20
 ΝΑΝΕΥ ἢ ΠΕΜΘΟ ἢ ΠΒ̄. ΝΘΟΣ ΔΕ ΠΕΧΑΣ ΧΕ
 ΑΩ ΝΕ. ΠΕΧΕ ΠΙΔΙΔΒΟΛΟΣ ΝΑΣ ΧΕ ἘΠΙ ΔΗ ΤΕ-
 ΣΩΟΥΝ ΧΕ ΚΥΡΙ ἢ ΛΑΡΙΧΟΣ ΠΙΝΙΩ† ἢ ΛΑΠΡΧΟΣ
 ΦΑΙ ἘΤ ΟΙ ἢ ΝΙΩ† ΞΕΝ ΠΙΑΣΠΑΣΜΟΣ ἢ ΤΕ ΠΟΥΡΟ
 ΟΝΝΟΥΡΙΟΣ ΠΑΣΥΓΓΕΝΗΣ ΠΕ ΟΥΟΖ ϞΞΕΝΤ Ἐ 25
 ρ̄μ̄δ. α. ΒΟΥΝ Ἐ ΠΟΥΡΟ ΞΕΝ ΠΕΡΓΕΝΟΣ ΟΥΟΖ | Ἐ ΤΕΡ-
 ΖΙΜΙ ΜΟΥ ΞΑΤΖΗ ἢ ΝΑΙ ἘΖΟΟΥ. ΛΟΙΠΟΝ ἘΤΑϞ-
 ΩΤΕΜ ΧΕ ΑϞΗΤΟΝ ἢ ΜΟϞ ἢ ΧΕ ΠΕΖΑΙ ΑΡΙΣΤΑΡΧΟΣ

ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΤ ΤΑΙΝΟΥΤ ΑΡΧΟΣ ΧΕ ΟΥ-
 ΔΙΚΕΟΝ ΑΝ ΠΕ ΕΘΡΙ ΒΙ ΣΖΙΜΙ ΕΦΩΝΩ ΠΑΡΑ ΡΟΙ
 ΉΕΝ ΠΑ ΤΑΙΔ. ΑΛΛΑ ΨΝΑΤΩΝΤ ΉΤΑΒΙ ΝΗΙ Ή
 ΕΥΦΗΜΙΑ ΨΥΝΚΛΗΤΙΚΗ ΕΤ ΕΝΘΟ ΠΕ ΟΥΟΣ
 ΨΝΑΤΑΝΩ Ή ΤΕΣΒΗΣΙ ΠΑΡΑ ΠΙΩΟΡΠ Ή ΣΟΠ ΙΣ
 ΝΑΙ ΤΑΙΔ ΑΡΤΗΙΤΟΥ ΝΗΙ ΧΕ ΜΗΙΤΟΥ ΝΕ ΧΕ
 ΉΤΑΘΕΤ ΠΕΖΗΤ Ε ΖΕΜΣΙ ΝΕΜΑΦ ΟΥΝΙΩΨ ΓΑΡ
 ΡΗΙΔ.Β. ΉΕΝ ΠΙΠΑΛΛΑΤΙΩΝ ΟΥΟΣ ΠΟΥΡΟ ΜΕΙ ΉΜΟΦ.
 ΟΥΟΣ ΉΕΝ ΨΟΥΝΟΥ ΑΡΤΑΜΟΣ Ε ΟΥΜΗΨ Ή ΝΟΥΒ
 ΝΕΜ ΟΥΜΗΨ Ή ΖΑΤ ΝΕΜ ΖΑΝΚΟΣΜΕΣΙΣ Ή ΝΟΥΒ 10
 ΕΦΟΥΨ Ή ΕΡ ΖΑΛ ΉΜΟΣ ΉΕΝ ΝΕΦΚΟΤΣ ΕΤ
 ΖΩΟΥ. ΉΘΟΣ ΔΕ ΨΥΜΗΝΗ ΕΜΑΨ ΑΣ ΕΡ ΟΥΩ
 ΉΕΝ ΟΥΝΙΩΨ Ή ΜΕΤΡΕΜΡΑΨ ΧΕ Ή ΑΨ Ή
 ΡΗΨ ΟΥΟΝΨΧΟΜ ΉΜΟΙ Ε ΕΡ ΟΥΖΩΒ Ή ΠΑΙ ΡΗΨ
 ΉΕΝ ΠΑ ΟΥΨ ΉΜΑΨΑΤ. ΧΑΤ ΛΟΙΠΟΝ ΉΤΑΨΕ 15
 ΝΗΙ ΉΤΑ ΣΟΒΗΙ Ε ΠΑ ΚΟΥΛΑΤΩΡ ΕΤ Α ΠΑ ΜΑ-
 ΚΑΡΙΟΣ Ή ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΒΑΤΖΗ Ή ΠΑΤΕ ΦΙ
 ΕΒΟΛΉΕΝ ΣΩΜΑ ΟΥΟΣ ΑΦΨΑΝΟΥΑΖΣΑΖΝΙ ΝΗΙ
 ΡΗΙΕ.Α. ΧΕ ΖΕΜΣΙ ΝΕΜ ΖΑΙ ΨΝΑΖΕΜΣΙ ΑΤΩΝΕ ΖΗΤ Β
 ΑΦΨΤΕΜΟΥΑΖΣΑΖΝΙ ΝΗΙ ΨΝΑΨ ΕΡ ΟΥΨΩΒ ΑΝ 20
 ΉΕΝ ΠΛΟΥΨ ΉΜΗΝ ΉΜΟΙ. ΑΦ ΕΡ ΟΥΩ ΉΧΕ
 ΠΙΔΙΛΒΟΛΟΣ ΧΕ ΟΥΟΣ ΝΗΜ ΠΕ ΠΙΚΟΥΛΑΤΩΡ
 ΕΤΕΜΜΑΨ. ΑΣΕΡ ΟΥΩ ΉΧΕ ΕΥΦΗΜΙΑ ΧΕ ΖΗΠΠΕ
 ΦΉΕΝ ΠΑ ΚΟΙΤΩΝ ΝΕΜΗΙ Ή ΠΙ ΕΖΟΟΥ ΝΕΜ ΝΙΕ-
 ΧΩΡΖ ΙΣΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΑ ΜΑΚΑΡΙΟΣ Ή 25
 ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΨΑ Ε ΉΟΥΝ Ε ΨΝΟΥ ΦΡΩΙΣ
 ΕΡΟΙ. ΑΦ ΕΡ ΟΥΩ ΉΧΕ ΠΙΔΙΛΒΟΛΟΣ ΠΕΧΑΦ ΝΑΣ
 ΧΕ ΖΙΝΑ ΉΤΕΕΜΙ ΧΕ ΑΡΕ ΧΑΣ ΉΕΝ ΠΕΖΗΤ

ρ̄μ̄ε. β. εὐρὲς ὡς ἐβόλῃ ἢ νιεντολῇ ἢ τε | πῶς οὖτος
 ζήππε ἄρε ὥπι ἄρε ζωοῦτ ἢ ἤτογ τηροῦ.
 Κε γὰρ ἀρχος ἦσε πῶς σε φη ἐθ' ἡγεῖσθαι
 οὐεντολῇ ἢ οὖωτ ἀρῶπι ἐρζωοῦτ ἢ ἤτογ
 τηροῦ οὖτος τεσῶογν σε φτ' μοστ' ἢ τ' μεθ- 5
 νοῦς ἐμαῶ. Οὖτος οὐ δαγιδ' ὡς ἡμὸς ἔν
 πιμαρ εἶ ἢ ψαλμος σε πῶς νάτακε οὖον
 νιβεν ἐτ' σάσι ἢ τ' μεθνοῦς οὖτος ἄρε ὥπι
 ἄρε σε μεθνοῦς φτ' νάτακο ἢ χῶλεμ μῆ
 ἦπε χος νῆι ἡλ' τ' ἡ ἢ οὐκοῦσι σε ἰσχεν 10

ρ̄μ̄ε. α. πῆρσοῦ ἐτ' α' πα' γαί' ἢ ἐβόλῃ σῶμα ὡς |
 ἐβόγν ἐτ' νοῦ ἦπε οὐρῶμι ἢ οὖωτ ἐρ' σα-
 βόγν ἐφ' ῥο ἢ πα' κοιτῶν ὡς ἐβ' ἡ ἐν
 κε ἐβ' αἰκ. Ἀς ἐρ' οὖω ἦσε ἐγφ' ἡμῖα σε ὅμῃ
 πε τ' ὡς ἡμὸς νε οὖτος οὐμεθνοῦς ἀν' πε 15
 τ' ὡς ἡμὸς ὡς τα' σῶνι ἐτ' τ' αἰνοῦτ. Τ' ὡρ
 νε ἢ φτ' πῖπαντωκρατῶρ νεμ περ' νῖωτ' ἢ
 ἀρχηγ' ἐθ' οὐγ' ἀν' μῆχαν' φαι' ἐταρ-
 ῶτεν ἢ πῖρ' ἢ ἀρχος σε ἰσχεν πῆρσοῦ
 ἐτ' α' πα' μακάριος ἢ γαί' ἢ ἐβόλῃ σῶμα 20
 ὡς ἐβόγν ἐφ' ῥο ἢ ἐρσοῦ ἦπε οὐρῶμι ἢ

ρ̄μ̄ε. β. οὖωτ ἐρ' σαβόγν ἐφ' ῥο ἢ πα' κοιτῶν | οὐγ' εἶ
 ἢ πῖ ἐρ' ἀνεχέσθαι εὐροῦ ἡῶντ' ἐβόγν ἐροι
 σε χας ἢ τοῦναγ' ἐπ' α' γο' ἐπ' ἡρ' ῥ'. Ἀρ' ἐρ'
 οὖω ἦσε πῖδ' ἀβολος ἐροι ἢ πεμοτ' ἢ τ' μοῦ- 25
 νῆν πεχαρ' ἢ ἐγφ' ἡμῖα τ' σ' ἡμῖα σε ἢ
 ὡρπ' μεν ἄρε χος ἦπε οὐρῶμι ἢ οὖωτ ἢ
 ἐβόγν ὡς ροί' ἰσχεν ἐτ' α' πα' γαί' ἢ τον' ἡμῖο.

†νοϋ σε ρηπε ἀρε ἐρ νοβι ογορ †κε ἀνομια
 ἀρε σοκς ἐβολ ρηπε ἀρε σε μεθνοϋχ ἀρε
 ὠρκ ἡ νοϋχ. Μη ἦπε σοκ νηι ἡλ τζη ἡ
 ρῆζ. α. οὔκοϋσι σε χας ἡ ὠορπ ἡτα ὡε νηι | ἐ ἡοϋν
 ἐ πα κοιτων ἡτασοβνι ἐ πα κοῦλατωρ ἐτ 5
 α πα ραι τηιτ ἐ τοτq ἡπατ ἐqι ἐβολῃεν
 σωμα μη πικοῦλατηρ οὔρωμι αν πε μη
 ὡαγκτε ἡ ροϋτ κοῦλατωρ ἐ ςζιμι ἐνερ οὔκ
 οϋν οὔον οὔρωμι ἐ ἡοϋν ἡεν πεκοιτων
 †νοϋ ογορ παι κε οὔαι ον ἐφ οσον λισεμ 10
 παι ρωμι εν ἡοϋν ἡεν πεκοιτων ἐ ἀρε σε
 μεθνοϋχ ἐ σωq ογορ ἀρε ὠρκ ἡ νοϋχ ἡ
 †ναῶεπτο† αν ἐ πτηρq ἡ πα ςγρηνε
 ἀρε ὡαν† νηι ἡτε μετραμαδ τηρε. †ςζιμι
 ρῆζ. β. δε ἡ σαβνι εὔφημιὰ | αςνετq ρως ἡ σωβι 15
 ἡεν οὔσωβι ἡ πῆλτικον ογορ πεχας ἡ πι-
 διλβολος ἐqoi ἡ πςμοτ ἡ †μοϋναχη σε ὡ
 ταςωνι παι ρωβ ρω σε ρεμσι νεμ ραι οὔ-
 μετατςονι νηι πε φαι ογορ †ςω ἡμος νε
 σε οὔ μονον νιχηρμα ἐτ ἀρε ἐνοϋ νεμ 20
 νικοςμηνςις εῶβε παι ρωβ ἡεν οὔμεθμνι ὡαγ†
 νηι ἡ νιχηρμα ἐτ ἡεν πιπαλλατιον ἡτε
 οηνοῦριος πιοϋρο ἡ εὔςεβης νεμ νικοςμηνςις
 ἐτ ὡοπ ναq τηροϋ νεμ νιχηρμα ἡτε παι
 κοςμος τηρq ἡνε σῶωπι ἡμοι εῶρι ἐρ παρα- 25
 ρῆπ. α. βενιν | ἡ νιςγνῶηκη ἐτ λισεμνητοϋ νεμ πα
 μακαριος η ραι ἀριστάρχος πιστρατῦλατης
 εὔταινοϋτ ἡτα ἐρ κωινωνιν νεμ κε ρωμι

ἢ φεμμο ψα †φε νηι ἐ ρατq εἰτογβηογ†
 ἐβολ ζα βωβем niben ογoз λισoc xe πα-
 κογλατωρ ἐν βογн βен πα κοιτων ογoз ἢ †xe
 μεθνογx λη πικογλατωρ ἐτ α πα βc ἢ ζαι
 τηит ἐ τοτq qxor ἐzote κογλατωρ niben 5
 nem нιογρωογ τηρογ ἢτε πικocмoc. φαι
 q ep xpιà λη εөpeke ογαι ταμοq εөbe
 p̄m̄h. b. ογнobi ιε εөbe ογλaθoн ιε φη ἐθ naθω
 ἐ xωq αλλα φη ἐτεnnλmeγi ἐpoq ιε φη ἐτεn-
 namokmek ἐpoq βен пензит nem nenлогic- 10
 moc ψaqēmi ἐpωoγ ἢ †oγнoγ. Kan oγkoγxi
 ἢ meγi ἢτε πιδιàβολoc πε aqψanζωλ ἐ πзит
 ἢ ογαι ἢτεqωωπi ἐpe зонq xh ἐ πικογλα-
 τωρ ἐτεmmaγ icxen πιναγ qнатωβz ἐ πεq-
 ran ἡμαγaтq. Kan ἐpe oγниω† ἢ cтpateγma 15
 ἢτε πιδιàβολoc kw† ἐpoq ιε ἢcei ἐ πεqkw†
 ψaqi ἢ †oγнoγ ἢτεqөpoγxωp ἐβολ ἢ φρη†
 p̄m̄θ. a. ἢ oγkaπнoc | oγoз εωωп ἢτεoγω ω τα
 cωni †ηaтhι† ἐ τοτq ἢ πικογλατωρ ἐτεm-
 maγ ἢτεqωωпi ζωи ἢ βοηθoc ψa πιèзooγ 20
 ἐт ep λi ἐβολβен cωma. Oγoз βен пекemoγ
 on qнатhι† ἐ τοτq ἢ φ† πιàγaθoc ἢ φρη†
 ἢ oγaωpon ἐ naнeq ἢτε ep κληponoμн ἢ
 πωmб ἢ eneз. Aq ep oγw ἢxe πιδιàβολoc
 eqoi ἢ пcмoт ἢ †moγнaxh oγoз пexaγ nac 25
 xe maтaмoi ζω ἐ παipωmи ἢ παи pη† ἐπi
 δε γap kaтa φρη† ἐpe xω ἡmoc oγниω†
 p̄m̄θ. b. ἢ paмaò πε παи pωmи | ac ep oγw ἢxe

ΕΥΦΗΜΙΑ ΠΕΧΑΣ ΝΑΣ ΧΕ ΤΩΝΙ Ν ΨΟΡΠ ΝΤΕΝ-
 ΚΩΤ Ν ΠΕΝΖΟ Ε ΠΣΑ Ν ΤΑΝΑΤΟΛΗ ΝΤΕΝΩΛΗΛ
 ΝΤΕΝΤ Ν ΟΥΠΡΟΣΕΥΧΗ Ν ΠΕΜΘΟ Ν ΠΟΣ ΕΡΕ
 ΕΡ ΟΜΟΛΟΓΙΝ Ν ΦΗ ΕΤ ΑΡΕ ΜΕΓΙ ΕΡΟQ ΉΕΝ
 ΠΕΖΗΤ Ε ΉΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΕΡΕ 5
 ΧΩ ΝΜΟΣ Ν ΠΑΙ ΡΗΤ. ΧΕ ΦΤ ΧΩ ΝΗ ΕΒΟΛ
 Ν ΦΗ ΕΤΑΙΜΕΓΙ ΕΡΟQ Ε ΉΟΥΝ Ε ΠΙΚΟΥΛΑΤΩΡ
 ΝΕΜ ΤΣΙΜΙ ΕΤ Α ΠΕΣΖΑΙ ΤΗΣ Ε ΤΟΤQ ΟΥΟZ
 ΤΗΝΑΤΑΣΘΟΙ ΑΝ ΧΕ ΕΘΡΕ ΜΕΓΙ Ν ΠΑΙ ΡΗΤ ΑΛΛΗ
 ΕΞΕΝ ΠΑ ΖΗΤ Ε ΉΟΥΝ Ε ΦΗ ΕΘ ΟΥΑΒ ΝΤΕ ΠΟΣ. 10
 ΟΥΟZ ΑΡΕ ΨΑΝ ΕΡ ΟΜΟΛΟΓΙΝ Ν ΠΑΙ ΡΗΤ ΑΝΟΚ
 ρπ. α. ΕΘ ΝΑΤΑΜΟ | ΕΠΙΚΟΥΛΑΤΩΡ Ν ΖΟΥΒΕΖΟ ΜΕΝΕΝ-
 ΣΩC ΝΤΕ ΕΡΕΤΙΝ ΝΜΟQ Ε ΟΥΒΟΗΘΙΑ ΝΕ ΟΥΟZ
 Ν ΝΑΩΤ Ν ΣΑ ΤΖΗ. ΠΕΧΣΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΣ
 ΧΕ ΑΥΤ ΝΤΟΛΗ ΝΗΙ ΉΑ ΤΖΗ ΝΠΑΤΟΥ ΜΟΡΤ Ν 15
 ΠΑΙ ΣΧΗΜΑ ΕΘ ΟΥΑΒ ΧΕ ΧΑΣ Ν ΝΑΦΩΡΩ Ν
 ΝΑΣΙΧ ΕΒΟΛ Ε ΩΛΗΛ ΨΑ ΤΤΑΣΘΟΙ Ε ΤΑΜΟΝΗ
 ΟΥΔΕ ΕΩΤΕΜΟΥΩΜ ΝΕΜ ΖΛΙ Ν ΚΟΣΜΙΚΟΝ ΕΩΩΠ
 Q ΕΡ ΦΟΡΙΝ ΑΝ Ν ΠΕΝΣΧΗΜΑ. ΑΕ ΕΡ ΟΥΩ
 ΝΣΕ ΕΥΦΗΜΙΑ ΠΕΧΑΣ Ν ΠΙΔΙΑΒΟΛΟΣ ΧΕ ΕΠΙ ΔΗ 20
 ΑΡΕ ΧΟΣ ΝΗΙ ΧΕ ΦΗ ΕΘ ΝΑ ΑΡΕΖ Ε ΠΙΝΟΜΟΣ
 ρπ. β. ΤΗΡQ ΝΤΕQΖΕΙ | ΉΕΝ ΟΥΖΩΒ Ν ΟΥΩΤ ΑQΩΩΠΙ
 Ν ΕΝΟΧΟΣ ΝΜΩΟΥ ΤΗΡΟΥ. ΝΘΟ ΖΩΙ ΑΙΤΑΖΟ
 ΉΕΝ ΡΩ ΝΜΗΝ ΝΜΟ ΑΡΕ ΕΡ ΠΑΡΑΒΕΝΙΝ Ν ΤΕΝ-
 ΤΟΛΗ ΝΤΕ ΠΟΣ ΕΤΕ ΝΑΙ ΝΕ ΝΗ ΕΤΑQΖΟΝΖΕΝ 25
 ΝΜΩΟΥ Ε ΤΟΤΟΥ Ν ΝΕQΑΠΟCΤΟΛΟΣ ΕΘ ΟΥΑΒ
 ΙCΧΕΝ ΠΕΝΕΖ. ΠΙΔΙΑΒΟΛΟΣ ΔΕ ΠΕΧΑQ ΝΑΣ ΧΕ
 ΑΩ ΝΕ ΜΙΕΝΤΟΛΗ ΕΤ ΑΙ ΕΡ ΠΑΡΑΒΕΝΙΝ ΝΜΩΟΥ

ΜΑΤΑΜΟΙ ΜΙΜΟΝ ΤΗΝΑΤΟΥΝΟC ΟΥΝΙΩ† Ν ΧΩΝΤ
 ΝΤΕ ΦΜΟΥ ΕΞΡΗΙ ΕΧΩ ΑΡΕ ΩΤΕΜ ΟΥΟΝΖΟΥ
 ΕΡΟΙ ΤΗΟΥ. ΑC ΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΤCΥΝ-
 ρηλ. α. κλητική πεχας ἢ παιδίαβολος | χε ἢ ωρπ
 ΜΕΝ Α ΠΕΝCΩΤΗΡ ἢ ΑΓΛΘΟC ΖΟΝΖΕΝ Ε ΤΟΤΟΥ 5
 ἢ ΝΕΦΜΑΘΗΤΗC ΕΦΟΥΩΡΠ ΜΜΩΟΥ ΕΒΟΛ Ε ΖΙΩΙΩ
 ΧΕ ΠΗΙ Ε ΤΕΤΕΝΝΑΩΕ ΝΩΤΕΝ ΕΒΟΥΝ ΕΡΟQ ΑΡΙ
 ΑCΠΑΖΕCΘΕ ΜΜΟQ ΟΥΟC ΑΧΟC ΧΕ ΤΖΙΡΗΝΗ ἢ
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΩΠΙ ἢ ΗΗΤQ ΟΥΟZ
 ΕΩΠΙ ΜΙΜΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤC ΕΡΩΤΕΝ. 10
 ΟΥΚ ΟΥΝ ΑΦΖΟΝΖΕΝ Ε ΤΟΤΟΥ ΟΗ ΕΘΡΟΥ ΩΛΗΛ
 ΗΕΝ ΠΙΜΑ ΕΤΟΥ ΝΑΖΩΛ ΕΡΟQ ΟΥΟZ ΟΗ ΕΘ-
 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΒΗΛ Ε ΝΗ ΕΤ
 ρηλ. β. αλχε ἢ πχc εβολ χε ἢπε qι ηεν | τсарз
 ΕΦΧΩ ΜΜΟC ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑΧΑΥ ΗΑ 15
 ΡΩΤΕΝ ΟΥΟΜΟΥ ΑΤΘΝΕ ΗΟΤΗΕΤ ΟΥΩΜ ΗΕΝ ΟΥ-
 ΩΠ ΖΜΟΤ. ΟΥΟZ ΟΗ Α ΠΙΛΠΟCΤΟΛΟC ΖΟΝΖΕΝ
 Ε ΤΟΤΕΝ ΗΕΝ ΝΕΦΕΠΙCΤΟΛΗ ΕΦΧΩ ΜΜΟC ΧΕ
 ΩΛΗΛ ΗΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟZ ΩΠ ΖΜΟΤ
 ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΚΕ ΓΑΡ ΡΩΜΙ ΝΙΒΕΝ ΝΤΕ Φ† 20
 ΜΜΑΥ ΧΑ ΤΟΤΟΥ ΕΒΟΛ ΕΥΩΛΗΛ ἢ ΠΙΕΖΟΥQ
 ΝΕΜ ΠΙΕΧΩΡZ. ΕΩΠ ΔΕ ΖΩΙ ἢΘΟ ΟΥCΖΙΜΙ
 ΟΥΟZ ΜΙΜΟΝ ΝΟΥΝΙ ἢ ΧΡΟQ ΖΗΠ ἢ ΗΗ† ΤΩΝΙ
 ρηβ. α. ἢΤΕΝΩΛΗΛ ΕΥCΟΠ ΟΥΟZ ΜΕΝΕΝCΑ ΠΩΛΗΛ |
 ΤΗΛΙΝΙ ἢ ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ἢΤΕΝΑΥ ΕΡΟQ 25
 ΟΥΟZ ἢΤΕΝ ΕΡ ΑCΠΑΖΕCΘΕ ΜΜΟQ ἢ ΡΩQ ΝΕΜ
 ΡΩQ ΕΩΠ ΖΟΛΩC ΤΕ ἢΠΩΑ ἢΧΟΥΩΤ ΕΒΟΥΝ
 ΗΕΝ ΠΕQΖΟ. ΠΙΔΙΑΒΟΛΟC ΔΕ ΕΤΑΦΕΜΙ ΧΕ Α

ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΟΡΒΕΩ ΕΒΟΥΝ ΣΑΣΑ
 ΝΙΒΕΝ ΛΩΚΩΤ ΝΕΑ ΠΙΡΗΤ Ν ΦΩΤ ΟΥΟΖ ΛΩ ΕΡ
 ΖΗΤΕ Ν ΨΙΒΤ Ν ΠΕΡΙΝΙ ΛΩ ΕΡ ΦΟΡΙΝ Ν ΟΥΜΟΡ-
 ΦΗ ΕΣΩΦΕΒΙΝΟΥΤ ΕΜΑΩΩ. ΤΣΙΜΙ ΔΕ ΕΤ ΤΛΙ-
 ΝΟΥΤ ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΕΤΑΣΝΑΥ ΕΡΟΖ ΣΕ 5
 ΡΗΒ. Β. ΛΩΨΙΒΤ ΉΕΝ ΠΕΡΙΝΙ ΛΣ ΕΡ ΖΟΤ ΕΜΑΩΩ ΛΣΩΩ
 ΕΒΟΛ ΕΣΩΩ ΝΙΜΟΣ ΣΕ ΠΙΛΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ
 ΛΡΙ ΒΟΗΘΗΝ ΕΡΟΙ ΉΕΝ ΤΛΙ ΟΥΝΟΥ Ν ΑΝΑΓΚΗ ΦΗ
 ΕΤΑΡΨΟΝΉΕΝ Ν ΤΣΟΜ ΤΗΡΕ ΝΤΕ ΠΙΣΑΧΙ ΛΡΙ
 ΒΟΗΘΗΝ ΕΡΟΙ ΣΕ ΚΣΩΟΥΝ Ω ΠΟΣ ΣΕ ΝΘΟΚ ΠΕ 10
 ΕΤ Α ΠΑΜΑΚΑΡΙΟΣ Ν ΖΑΙ ΤΗΙΤ Ε ΤΟΤ Κ ΉΑ
 ΤΖΗ ΝΠΑΤ ΕΡΙ ΕΒΟΛΉΕΝ ΣΩΜΑ ΣΕ ΧΑΣ ΕΚΕΨΩΠΙ
 ΕΚΡΩΙΣ ΕΡΟΙ ΟΥΟΖ ΕΚΟΙ Ν ΣΟΒΤ ΕΤ ΤΑΣΡΗΟΥΤ
 ΕΒΟΛΖΑ ΕΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΣΑΧΙ. ΦΑΙ ΔΕ
 ΕΤΑΣΧΟΩ ΛΣ ΕΡ ΣΦΡΑΓΙΖΙΝ ΝΙΜΟΣ ΉΕΝ ΦΡΑΝ 15
 ΡΗΓ. Α. Ν ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ
 ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ Α ΠΙΔΙΑΒΟΛΟΣ ΒΩΛ ΕΒΟΛ
 ΝΕΜ ΠΕΡΙΕΝΕΡΓΙΑ ΤΗΡΟΥ ΝΠΕΣΝΙΘΟ ΕΒΟΛ Ν ΦΡΗΤ
 Ν ΟΥΣΤΑΣΟΥΛ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ Α ΠΙΔΙΑΒΟΛΟΣ
 ΟΥΟΝΖΩ ΕΡΟΣ ΜΕΝΕΝΣΑ ΟΥΣΗΟΥ ΕΡΟΙ Ν ΠΣΜΟΤ 20
 Ν ΟΥΡΩΜΙ Ν ΕΘΩΩ ΕΩΩΗΟΥ ΕΜΑΩΩ ΕΡΕ ΟΥ-
 ΜΟΡΦΗ ΝΙΜΟΩ Ν ΦΡΗΤ Ν ΟΥΒΙΕ Ν ΒΑΕΜΠΙ ΕΡΕ
 ΠΕΡΒΑΛ ΝΕΖ Ν ΣΝΟΩ ΕΜΑΩΩ ΕΡΕ ΠΙΩΩΙ ΝΤΕ
 ΤΕΩ ΑΦΕ ΤΕΣ Ε ΠΩΩΙ Ν ΦΡΗΤ Ν ΟΥΡΙΡ ΝΤΩΟΥ
 ΕΡΕ ΟΥΣΗΩΙ Ν ΡΟ Ε ΘΟΚΕΜ ΉΕΝ ΤΕΩΣΙΧ ΕΡΟΙ 25
 ΡΗΓ. Β. Ν ΧΑΙΕ ΕΜΑΩΩ. ΟΥΟΖ ΕΤΑΡΩΖΙ ΕΡΑΤΩ | Ν
 ΠΕΣΝΙΘΟ ΕΒΟΛ Α ΠΕΡΙΣΘΟΙΒΩΝ ΨΩΩ ΕΒΟΛ ΝΑΖ-
 ΡΑΣ ΕΜΑΩΩ. ΕΥΦΗΜΙΑ ΔΕ ΤΣΥΝΚΛΗΤΙΚΗ

ἑτασναγ ἑροq ἑταqωιβ† βεν πεqῖνι βεν †ογ-
 νογ ασzωλ ἑzογν ἑ πεσκοιτων ασἀμονι ἵ
 †zικων ἑρε πιλγμιν ἵτε πιархнаггелос ἑθ
 ογав михаηλ ер zωγpαφιν ἑρος ασωπι ασ
 ер амалнх ἑβογн ἑρος ασωω ἑβολ есхω 5
 ἵμος ze πιархнаггелос ἑθ ογав михаηλ
 ἀρι βοηθιν ἑροι ἵτεκнаzмет ἵ τοτq ἵ πιса-
 ἵχροq. Παιδῖβολος δε αqωωπι еqδ̄zi ἑратq
 ρἡδ̄. α. савол ἵ φρο ἵ πικοιτων ἑπι δι ἵπε qхем-
 сом ἵ zωλ ἑβογн еθве πωογ ἵ πιархнаг- 10
 гелос ἑθ ογав михаηλ ἑταqμαz πικοιτων
 αqταλε πεqτηв zixen πεqωαι αqсеκ̄ρωογ
 ἑβολβεν πεqzeβωαι еqωω ἑβολ еqхω ἵμος
 ze ὦ βιὰ ογ πε †наλiq ἵе еγφнмiα αλi ἑ-
 βογн ωα ρο ειογωω ἑ ер zал ἵμο ογoз 15
 ἵтасокi ἑ πтако nemni λixem† ἑρε брнoγт
 ἑροι ἑθве тαι φoxi ἵ ze ἄρε ἀμονι ἵμος ἵ
 ωорп мен λiтoγнoc пiλac ἵτε нпoγдai
 ρἡδ̄. β. ἑxen мeciac φн ἑт oγmoγte ἑροq ze п̄х̄
 еimeγi ннi пе ze †наωκωpг ἵτεqхom αqθe- 20
 bioi nem та сом тнрс haten пiωe ἵτε пiс-
 таγpос Oγoз icxen ωорп λнок пе ἑт ai ер
 zал ἵ адaм nem еγλ λiθpoγ ер παpаванин
 ἵ †ентoлн ἵτε φ† λiαιтoγ ἵ ωemmo ἑ пi-
 παpadiсoc nem нma ἵ ωωπι ἵ ογωini. Анoк 25
 on пе ἑται ер zал ἵ на аггелос ωат oγ-
 zitoγ ἑβολβεν πογωογ λнок пе ἑται pе
 нiλφωφ epнoви ωante φ† qotoγ ἑβολβεν

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἈΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ
 ῤῥῆ. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἸΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἘΣΩΟΥ ἢ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΡΟΤΟΥ ἘΒΟΛ. ἈΝΟΚ ΠΕ ἘΤΑΙ- 5
 ΤΑΜΕ ἸΕΖΑΒΕΛ Ἐ ΦΝΟΒΙ ΔΙΨΩΤΕΒ ἢ ΠΙ ΚΕ ΑΧΑΒ
 ΝΕΜΑΣ ΉΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἈΝΟΚ ΠΕ ἘΤΑΙ-
 ΤΟΥΝΟΣ ΝΕΝΩΗΡΙ ἢ ΠΙΣᾶ ἘΣΕΝ ΑΛΡΩΝ ΑΥΨΩΠΙ
 ΕΥ† ΝΙΚΑΖ ΝΑΦ ΨΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑΣΙ
 ἸΤΟΥΨΕΜΨΙ ἸΜΟΦ Ἐ Ἄ Φ† ΣΩΝ† ἘΡΨΟΥ ΟΥΟΖ 10
 ΑΦΡΟΤΟΥ ἘΒΟΛ. ΑΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἈΝΟΚ ΠΕ
 ῤῥῆ. β. ἘΤΑΙΘΡΟΥΨΩΠΙ. Ὡ ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΑΝ ΠΕ
 ἘΤΑΚΣΑΤ ἘΒΟΛΉΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟΣ ΑΥΨΙΤ
 ἘΉΡΗΙ Ἐ †ΛΥΜΙΝΗ ἢ ΧΡΩΜ ἘΘ ΜΟΖ. Ὡ ΜΙΧΑΗΛ
 ἸΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΛΙΧΑΥ ΝΑΚ ΑΝΨΩΠΙ ἸΖΗΛ 15
 ΕΜΝΗ ΝΕΜ ΝΑΙ ΉΕΝ ΠΙΛΗΡ ἸΜΑΥΛΤΕΝ ἘΝΧΟΡ
 Ε ΝΗ ἘΤΕΝΝΑΨΣΕΜΣΟΜ ἸΤΑΖΨΟΥ. ΟΥΑΙ ΉΕΝ
 ΟΥΠΟΡΗΙΑ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΉΕΝ
 ΟΥΛΗΑΨ ἢ ΝΟΥΣ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΚΑΤΑΛΛΙΑ
 ΟΥΑΙ ΉΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ΉΕΝ ΟΥΧΟΖ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΕΛΚΨΑΙ ΟΥΑΙ
 ΉΕΝ ΟΥΘΙΟΥΪ. ΕΨΩΠ ΑΝΨΑΝΕΜΙ ΣΕ ἸΠΕ ΝΩ-
 ῤῥῆ. γ. ΣΕΜΣΟΜ ἘΡΟΦ ΉΕΝ ΟΥΧΟΡΣΣ ἢ ΠΑΙ ΡΗ† ΨΑΝ-
 ἸΝΗ ἘΖΡΗΙ ἘΣΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩΨ ΣΕ ΧΑΣ ἸΝΕΦ-
 ΡΩΙΣ ἸΤΕΦ ΕΡ ΟΥΣΟΠ ἢ ΨΛΗΛ ΉΑ ΝΕΦΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΨΤΕΜΘΕΡΕΝΝΑΥ Ἐ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἘΜΑΨΩ ΟΥΟΖ ΤΕΚΣΤΟΛΗ ἘΤ ΉΕΝ ΤΑΙ ΖΩΓ-

ραφιλ ἐτ ἕεν ται φοχι ἢ ῥε εσφωτῆ ἕεν
 ἕανφάβρι ἢ λογιλβαν ασβρο ἐ ται νιωτ ἢ
 χοι ἢ φοογ. Ογῥε φη ἐταγαιῖ ἢ σταγρος
 ῥατε ρφωρκ ἢ τα νογνι ἕα τῆν ἢ φοογ
 ρῆζ. β. ογῥε οη τῆνογ πε ερε , τεκζικων φωτῆ ἐρογ 5
 ὦ μιχαηλ πε ἐτας ερ κωλιν ἢμοι ογοῆ ασβρο
 ἐροι νει τα χοι τηρς ἢ φοογ ἢπ ασχαι
 ἢτασχωκ ἢ πα ογῥω ἐβολ νει εγφῆμιλ
 τςγνκλῆτικη. Ὡ βιλ ἢ φοογ ἐρε μιχαηλ τ
 ἕιςι νηι σα σα νιβεν αιῖωῥ ογῥε τῆναιῖ νε 10
 ὦ εγφῆμιλ τςγνκλῆτικη ἄρε σω ἢμος τῆνογ
 σε τῆναῥσεμχοι ἐρο αν ἐρε ερ ὅλριν ἐ ται
 κογχι ἢ φοχι ἢ ῥε ἐτ ἕεν νεσις. Ιςξε ἄῖα
 ἢε αρι ἐμι νε σε τῆννογ ῥα ρο οη ἕεν ογῆ-
 ζοογ ἐρε σῶογν ἢμογ αν ἐτε σογ ἢβ ἢ 15
 ρῆζ. α. παῶνι | πιζοογ ἐτεμῖαγ ῥαγσεμ μιχαηλ
 ερῥογῆτ νει μιαγγελος ερφαῖτ νει τῆρ-
 γελικη τηρς σαβολ ἢ πικαταπεταςμα ἢτε
 φιωτ εῥβε νιμῶογ ἢτε φιλῆρο ἢ χῆμι ογοῆ
 εῥβε νιῖωτ νει νιμῶογ ἢ ζῶογ. Ογοῆ 20
 τςῶογν ἄνοκ ἢ φαι σε ῥασῥωπι ἢτεγ ερ
 ῆ ἢ ἐζοογ νει [ῆ] ἢ ἐσῥρῆ ἢπ αγκῆν ερτῶβῆ
 ογοῆ ερφαῖτ ατῶνε τῶογνογ ἐ πῥωι ῥαντε
 φτ σῶτεμ ἐρογ ἢτεγ ερ χαριζεσῶε ηαγ ἢ
 πεγ ἐτῆμα. Λοιπον αιῖανι ἐ πιἐζοογ ἐτεμ- 25
 ρῆζ. β. μαγ | τῆναι νε ειςεβτωτ ἕεν ται νιωτ ἢχοι
 ἢταλῶμονι ἢ ται φοχι ἢ ῥε ἐτ ἕεν νεσις ἢταλι
 ἢ μερος μερος ἐζρῆι ἐχεν τε ἄφε ἢτεναγ σε

ΤΕΡΑΣΕ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἵΝΑΙ ἢΤΕΡ
 ΕΡ ΒΟΗΘΗΙ Ε ΡΟΜΠΙ ΕΖΟΟΥ ΕΤΕΜΜΑΥ. ΜΑΙ ΔΕ
 ΕΣΣΩΤΕΜ ΕΡΩΟΥ ἢΣΕ ΤΣΙΜΙ ἢ ΣΑΒΗ ΕΤΕΜΜΑΥ
 ΑΣΒΙ ΝΑΣ ἢ ΤΣΙΚΩΝ ἢΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ΑΣΒΟΞΙ ἢΣΩΦ ΣΑΒΟΛ ἢ ΦΡΟ ἢ ΠΕΣΚΟΙΤΩΝ 5
 ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ ΑΦ ΕΡ ΑΘΟΥΩΝΖ ΕΒΟΛ ἢ
 ρππ. α. ΠΕΣΜΘΟ ΤΣΙΜΙ ΔΕ ΕΤ | ΤΑΙΝΟΥΤ ΕΤΕΜΜΑΥ
 ΕΥΦΗΜΙΑ ΤΣΥΗΚΛΗΤΙΚΗ ΑΣΩΠΙ ΕΣΙΡΙ ἢ ΖΑΝΤΖΟ
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΩΨ ἢ ΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕ-
 ΧΩΡΖ ΙΣΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΙΔΙΑΒΟΛΟΣ ΨΕ ΝΑΦ 10
 ΕΒΟΛ ΖΑΡΟΣ ΨΑ ΠΙΕΖΟΟΥ ΕΤΑΦΣΟΣ ΧΕ ΤΗΝΟΥ
 ἢΤΑΤ ΝΕΜΕ ΕΤΕ ΣΟΥ ΙΒ ἢ ΠΛΩΝΙ ΠΕ. ΟΥΟΖ
 ΝΑΣΤΖΟ ἢ ΦΤ ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕΦΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΝΕΜ
 ΝΑΨΤ. ΑΣΩΠΙ ΔΕ ΉΕΝ ΣΟΥ ΙΒ ἢ ΠΛΩΝΙ 15
 ΠΕΖΟΟΥ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ Α ΕΥΦΗΜΙΑ
 ρππ. β. ΣΟΒΤ ἢ ΝΗΕΤΟΥ ΝΑ ΕΡ ΧΡΙΔ ἢΜΟΦ Ε ΠΩΛΙ
 ἢ ΜΙΧΑΗΛ ΙΤΕ ΤΠΡΟΣΦΟΡΑ ΝΕΜ ΤΑΠΑΡΧΗ ἢΤΕ
 ΠΙΛΛΟΣ ΉΕΝ ΠΙΤΟΠΟΣ ΙΤΕ ΠΣΟΒΤ ἢ ΝΙΣΝΗΟΥ
 ΉΕΝ ΠΙΜΑ ἢ ΨΩΠΙ ΜΕΝΕΝΣΑ ΤΣΙΡΗΝΗ ΑΠΛΩΣ 20
 ΑΣΦΙ ΦΡΩΟΥΨ ἢ ΠΩΛΙ ἢ ΚΑΛΩΣ ΚΑΤΑ ΠΕΤΣΨΕ
 ΕΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑΔ ΤΕ ΕΜΑΨΩ. ΠΙΔΙΑΒΟΛΟΣ
 ΔΕ ΠΙΝΑΣΤΕ ΠΕΘΑΝΕΦ ἢ ΣΗΟΥ ΝΙΒΕΝ ἢΠΕ
 ΦΩΦΑΙ ΕΡΟΦ ΕΦΝΑΥ Ε ΠΙΔΓΛΑΘΟΣ ΕΡΕ ΤΑΙ ΣΙΜΙ
 ΙΡΙ ἢΜΩΟΥ ΕΣΣΟΒΤ ἢΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ΉΕΝ 25
 ΠΩΛΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ρπθ. α. ΕΤ Α ΠΙΟΥΩΙΝΙ Ι ΕΒΟΛ ἢ ΖΑΝΑΤΟΟΥΙ ἢ ΣΟΥ
 ΙΒ ἢ ΠΛΩΝΙ ΕΤΙ ΕΣΟΖΙ Ε ΡΑΤΣ ΕΣΩΛΗΛ ἢ

φηλαγ ἢ ὡρπ εσερετιν ἢ φτ ἕεν φραν ἢ
 παρχηαγγελος μιχαηλ εθρεφδρι ἐ ρατq
 νεμας ωατ εςχωκ ἐβολ ἢ πιωεμωι ἐτας-
 ζιτοτε ἐροq ογοz ἡτεφναzμεс ἐ πικотс
 τηρογ ἡτε πιδιλβολос. Ζηппе ic πιδιλβολос 5
 λqι λqδρι ἐ ρατ q ἡπεсmῆο ἐβολ εqοι ἢ
 πсmот ἢ ογαρχηαγγελος ἐρε zανниω† ἢ
 тенz ἡμοq εqμнr ἢ ογμοxḅ ἢ νογв zιxen
 pñ. v. τεq†пи εqтотс ἢ ωni ἡmini | ἐρε ογχлом
 zιxen τεqλφε αqθαμнoγτε ἐβολῆεν zανωni 10
 ἢ μαργαριthс ἐнаωе ἢ соγеноγ ἐρε ογω-
 вωт ἢ νογв ἕεν τεqхix ἢ ογiнаи αλλα πι-
 мниni ἡτε пистаγρөс ἐθ ογав xη zιxωq an.
 Ἐтаqι αqοzι ἐρατq ἡπεсmῆο ἐβολ εqḅен
 παι niω† ἢ ωογ ἢ ται main ἐтаснаγ ἐροq 15
 лс ep zο† ἐмаωω асzei zιxen пикаzi. Ἤθοq
 δε αq†тотс αqтоγносс пexаq нас xe ἡп ep
 epzο† ω †сziмi ἐт ταιноγт ἡπεmῆο ἢ φ†
 pꝛ. a. nem neqαγγελος ἐθ ογав | xεpe †сziмi ἐт
 a псмакариос ἢ zai xem zмот ἡπεmῆο ἢ 20
 φ†. Ἤθο δε zωi a пемакарисmос ωωпи ἢ
 φрн† ἢ ογлампас eq ep ογωini ἢ πεmῆο ἢ φ†
 Xεpe θн ἐт a нес оγciа nem нес λραпи ωωпи ἢ
 φрн† ἢ ογсовт ἢ ααmαntинon ἐ τοικογμεни
 τηrc xe ἡне πιδιλβολос ет zωογω ep zal 25
 ἡмос. Apι пистегин ннi ω †сziмi ἐт смa-
 рωογт xe einнoγ ἐβολzитен φ† пипанто-
 κρατωρ айнаγ ἐ ne ωληλ ἐт аpεaitoγ ἢ

ρ̄ζ̄. β. φοογ ἀγὶ ἐ πωωι ἢ πεμθο ἢ φ† εγ̄ ἐρ
 ογῶινι ἐροτε φρη ἢ ογθα ἢ κωβ ἢ σοп
 λγωωπι εγ̄γι ακτιν ἐβολ ἐμαωω λγωθορτερ
 ἢ †αγγελι τηрс. Ογος λqογορπτ ωαρο ἵξε
 φ† ογος λqσω ἢ ρανcασι ннι xε ἵταxοτογ 5
 ne xε xас ἵτεcωτεμ ἵннι ἐθ нαι ἐβολhен pωи
 ρиηλ ἵτεxиμι ἢ ογнιω† ἢ таиδ ἢ πεμθο ἢ
 φ†. Те cωογн xε λqкнн ἐxос ἵxe φ† xε
 qcωтп ἵxe пicωτεμ ἐροτε пиωογωωογωи ογος
 ἐ аре ωаи ер ат cωтеμ ἵca ннι ἐ †наxοτογ 10

ρ̄ζ̄. α. ne ἀноκ an πε ἐт аре ер ат cωтеμ ἵcωq
 алла φ† πε cсhноγт γар xε ат cωтеμ нивен
 λqωоп hен птако. Ас ер оγῶ ἵxe †cгиμ
 ἢ cавн ecxω ἵμoc xε ματαμοι xε αω ne
 нисаxи ἐтаqгeнzωнк ἐрωογ ἵxe φ† еθрек 15
 xοτογ ннι ἀноκ †наλитоγ ογος ἵтаареz
 ἐрωογ. Аqер оγῶ ἵxe пидιλβολoc еqxω
 ἵμoc xε λ φ† ρонгeн ἐ tot eиnнoγ ἐβολ-
 ги totq eиnнoγ ρаро xε ρω ἐро ἐρεтако ἢ
 петенте пемакариос ἢ ραι λре xω ἵμoc xε 20

ρ̄ζ̄. β. ει† ἀγαπн hа πογxαι ἢ теqψγxи. Ic περαι
 λq ер κληροномн ἢ нιαгaθон ἵτε θμετογpo
 ἢ нифноγῖ. Оγ γар ἐро πε ἐ παωαι ἢ нαι
 проcфорà nem нαι ἀγαпн тнpoγ ἐре† ἵμωογ
 nem нαι ωλнλ ἐт оω ере ἵpi ἵμωογ. † оγ- 25
 коγxи ογος xα ογкоγxи hен пенι ннпoc
 ἵте ер hαιè мененca оγcноγ. Ογος мененca
 нαι ἐωωп ἵте пидιλβολoc наγ ἐро ἢ пай

ρητ̄ ἐρε ταραπη ρναχορ ἐρο ἡτερσχωρ ἐβολ
 ἢ πετεντε κατα φρητ̄ ἐταρσχωρ ἐβολ ἢ
 ρΞΒ. Α. ηιζγπαρχοντα ἡτε ιωβ | Ἐπι δι ιωβ ζωρ
 ναqίρι ἢ παι ρητ̄ ἢ ηιζηκι εῶβε φαι αqτακο
 ἢ πεῖνταq τηρq ογορ αqβωλ ἡπεq κε cωμα 5
 ἔεν ζανqεντ εγζωογ nem ηιῖκαζ ἡζητ
 ἡτε νεqωηρι nem νεqωηρι (sic) αqῶρε πιηι
 ζηι ἔβρηι ἔxωογ ογορ αγμογ ἢ ογcοπ ἢ
 ογωτ. Ic φη ἐθ ογав on δαογβια αqχορ ἐροq
 εῶβε ηιμετνηнт ἐ ναqίρι ἡμωογ εqκωc ἢ 10
 ηιcωμα ἡτε ηη ἐτ εqηαxεμογ εγμωγт
 εqῶηиc ἡμωογ ἂ πιαιλβολοc χορ ἐροq
 ρΞΒ. Β. αqίηι ἐζηηι ἔxωq ἢ ογμετζηки κε περ
 ογpαμαδ ἔμαωω πε. Ε πῃλῆ αqῶρε ηιδ-
 αxερμη ἔxен νεqβαλ αγαιq ἢ βελλε μαλλον 15
 ζανζαλατ̄ αν νε ἢ παι ρητ̄ αλλα ἡθοq
 πιαιλβολοc πε nem ζαν κε δεμωη αγ ep
 ηиcмот ἢ ηιζαλατ̄ αγαιq ἢ βελλε εῶβε
 πογχορ ἐβογн ἐροq. λοιπον таωepи ἐωωп
 τεpасωтem ἡcωи κατα πιογλзcаzηи ἡτε пбс 20
 ζω ἐρο ἔен ηαι зβηогì ἢ παι ρητ̄. Αqχοc
 ηηи on ἡxε φτ̄ xε ἡχοc ηε xε ζηппе ἡмон
 ωηρι ωωп ηε nem ηεμαкаpиос ἢ ζαι ἡpиc-
 ρΞΓ. Α. таpχοc пистратγлатηиc λοιπον | τωηи ἡτε
 земci nem ογpωηи εqταιηогт xε epе xφo 25
 ἢ ογωηри ηεμαq Xε xас ἀρεωανι ἐβολῃен
 cωμα ἡτεq ep κληpономиη ἢ φη т енте ογορ
 ἡτεqωωпи εqίρι ἢ ηεμεγì ἀρεωανι ἐβολῃен

σωμα ἔρε ἐρ οὐ ἔρε οἱ ἢ ατ ωηρι ἡμον
 εἰ ἢ εἰλπίς ναωπι νε ψα ἐμερ. Οὐος
 λογαζσαζνι νηι ον ἡσε πῶς σε ἄσος νε
 ἐωωπ τερασωτεμ ἡσωι ἡτε γεμει nem γαι
 ιε γεμει nem ἡλλαριχος φη ἐτ ἡτων nem 5
 ρζ̄ϛ. B. οηνογριος πογρο | Ζηππε γαρ λογωω ἐ
 cov† ἡ περστρατευμα εφοωω ἐ ὦλι ἡτεq
 μετογρο ἡ τοτq οὐος ἡτεq ἐρ ὅς ἐ νιχημα
 τηροῦ ἡτε νιρωμεος ἡεζιμ δε ἐτεμμαγ ἡ
 cawe εὑφημιὰ ασερ θανесθe ἐ ниметсankотс 10
 ἡτε παιὰβολος οὐος acēmi σε ἡθοq πε ἐτ
 caxi nemac ζιτεν neqcaxi ἐθ μερ ἡ παθος
 ἡθος δε πεxas naq σε ματαμοι σε accbhoγt
 ἡθων ἡεν νιγραφη σε ἡπ ἐρ ἡ ἀραπη οὐδε
 προσφορὰ ιε σε ἡπ ἐρ ωληλ ιε σε γεμει 15
 ρζ̄δ. A. nem γαι B. Ke γαρ tenximi ἡ φ† eqzonzen
 nan ἡεν οὔμηνω ἡ μα σε ωape ἡἀραπη ζωbc
 ἐβολει σε ἡ οὔμηνω ἡ nobi οὐος ον σε πιnai
 ωαρωωωωω ἡμοq ζιxen ἡκριcis Οὐος ον
 tencowtem ἐ πιπροφητης eqωω ἐβολ eqxω 20
 ἡμος σε Cai ἡ netenθγciα μαωe νωten
 ἐβογн ἐ neqayλhoγ οὐος ον ke ma σε οὔθγ-
 ciὰ nem cmoγ ἐθ na† ὦογ νηι οὐος ον σε
 ἡθγciὰ ἡτε πῶς ογeнт eq oγab πε Οὐος ον
 tencowtem ἐ παγλος πιρεq†cbω eqziōiω 25
 ρζ̄δ. B. nan ἡεν neqcaxi ἐτ zolx σε ωληλ ἡεν
 οὔμεταθμογнк οὐος ωep zmot ἡεν ζωb
 niben Οὐος ον akxos νηι σε γεμει nem γαι

CNAΥ Ì ΨΟΡΠ ΜΕΝ ΚΕ ΟΥΑΙ ÈΤΑΚΤΑΟΥ È
 ΠΕΦΡΑΝ ΧΕ ΖΕΜCΙ ΝΕΜΑQ ΟΥΖΕΡΕΤΙΚΟΣ ΠΕ Ì
 ΑΘΝΟΥ† ΦΑΙ ΕΡΕ Φ† ΝΑΤΑΚΟQ ΑΤΩΝΕ ΩCΚ
 ÌΤΕQ† Ì ΟΥΧΑΛΙΝΟΥC È ΡΩQ ÌΤΕQCONΖQ ΉΕΝ
 ΠΙΠΕΛΑΓΟΣ ÌΤΕ ΦΙΟΜ ΟΥΟZ ÌΤΕQΘΕΒΙΟQ ΝΕΜ 5
 ΤΕQΧΟΜ ΤΗΡC ΉΑ ΡΑΤQ Ì ΠΙΕΥCΕΒΗC ΟΝΝΟΥ-
 ΡΙΟΣ ΠΑΛΙΝ ΔΕ ΟΝ ΕΘΒΕ ΠΙΜΑΖ Β Ì ΖΑΙ CΟΛΟ-
 ΡΞΕ. Α. ΜΩΝ ΤΑΜΟ ÌΜΟΝ È ΦΑΙ ΉΕΝ | ΠΙΦΥCΙΛΛΟΡΟΣ
 ΧΕ ΑΡΕ ΠΙΨΟΡΠ Ì ΖΑΙ ÌΤΕ †ΘΡΟΜΠΩΑΛ ΜΟΥ ÌΠ
 ΑCΖΕΜCΙ ΝΕΜ ΖΑΙ Ì ΚΕ CΟΠ ΑΛΛΑ ΨΑCΨΕ ΝΑC 10
 È ΠΩΑQΕ ÌΤΕC ΕΡ ΖΗΒΙ ΨΑ ΠΕΖΟΟΥ Ì ΠΕCΜΟΥ
 ΕQΤΑΜΟ ÌΜΟΝ ΧΕ ÌΠ ΑΡΕ ΠΓΕΝΟC Ì ΝΙΛΒΟΚΙ
 ΖΕΜCΙ ΝΕΜ ΖΩΟΥ† Ì ΨΕΜΜΟ ÈΒΗΛ È ΟΥΖΩΟΥ†
 Ì ΟΥΩ† ΟΥΟZ Ì ΦΡΗ† È ΨΑΝΑΙC Ì ΦΩΉ Ì
 ΝΕΝΖΒΩC ΖΙΧΕΝ ΟΥCΟΝ ÌΤΑΝ ΖΟΤΑΝ ΑQΨΑΝΜΟΥ 15
 ΦΑΙ ΠΕ Ì ΦΡΗ† ΑΡΕΨΑΝ ΠΖΑΙ Ì ΟΥΛΒΟΚΙ ΜΟΥ
 ΨΑCΙΝΙ Ì ΠΕCΛΑC ÈΒΟΛ ÌΜΙΝ ÌΜΟC Ì ΤΕCΦΑΉQ
 ΡΞΕ. Β. ΉΕΝ ΠΕCΙΕΒ Ì ΦΑ† | ΧΕ ΧΑC ΑCΨΑΝΩΨ ÈΒΟΛ-
 ΉΕΝ ΤΕCΑCΠΙ ÌΤΕ ΟΥΟΝ ΝΙΒΕΝ ÈΜΙ ΧΕ ÌΜΟΝ
 ΤΕCΖΑΙ ÌΜΑΥ ÈΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΟΥΛΒΩΚ 20
 ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC ΨΑCΩΨ ÈΒΟΛ Ì †ΟΥΝΟΥ
 ΟΥΟZ ΨΑΥCΩΤΕΜ È ΤΕCΜΗ ΟΥΟZ ΨΑΥÈΜΙ ΧΕ
 ΟΥΑΙ ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC ΖΙΤΕΝ ΠΕCΛΑC È†
 ΦΟΡΧ ΠΑΙ ΡΗ† ΨΑΥΘΩΟΥ† È ΡΟC ÌΧΕ ΠΙΛΒΩΚ
 ΤΗΡΟΥ ÌΤΟΥΨΩΠΙ ΝΑC Ì ΒΟΗΘΟC ΟΥΟZ ÌCΕ 25
 ΕΡ ΕΠΙΤΙΜΑΝ Ì ΦΗ ÈΘ ΟΥΩΨ È ΒΙΤC Ì ΧΟΝC
 ΕΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΝΙΛΒΩΟΥ Ì ΝΑΥ È ΝΙΛΒΩΚ
 ΡΞΕ. Α. ΕΥΘΟΥΗ† Ì ΠΑΙ ΡΗ† | ΕΥΩΨ ÈΒΟΛ ΕΥΟΥΨΩ

È ΕΡ ΕΠΙΤΙΜΑΝ ΜΙ ΦΗ ΕΘ ΟΥΩΩ È ΟΙΤΕ ΝΙ
 ΧΟΝC ΧΕ ΕΦΟΥΩΩ È ΕΡ ΖΑΛ ΜΙ ΦΗ ΙΤ Λ ΦΤ
 ΖΟΝΖΕΝ ΜΙΜΟΓ È ΤΟΤΟΥ ΨΑΥΧΟC ΝΧΕ ΜΙΛΛΩΟΥΙ
 Ν ΑΤ ΖΗΤ ÈΤΕΜΜΑΥ ΧΕ ΕΡΕ ΜΙΛΒΩΚ ΙΡΙ Ν
 ΟΥΖΟΠ ΜΙ ΦΟΟΥ ΝΕCΕCΩΟΥΝ ΑΝ ÈΡΕ ΜΙΛΒΩΚ 5
 ΟΥΩΩ È ΕΡ ΕΠΙΤΙΜΙΑΝ ΜΙ ΦΗ ÈΤΑΦΟΥΩΩ È ΕΡ
 ΝΟΒΙ Ν ΘΗ ÈΤ Λ ΠΕCΖΑΙ ΜΟΥ ΛΟΙΠΟΝ ΝΝΕ
 CΩΩΠΙ ΜΙΜΟΙ ÈΝΕΖ È ΘΩΪ ΝΕΜ ΟΥΓΑΜΟC ΝΤΕ
 ΠΑ ΒC Ν ΖΑΙ ΑΡΙCΤΑΡΧΟC ΟΥΔΕ Ν ΤΗΝΑΧΑ ΤΟΤ
 ρ̅ζ̅. Β. ÈΒΟΛ ΑΝ ΉΕΝ ΝΑΠΡΟCΦΟΡΑ ΝΕΜ ΜΑΛΓΡΑΠΗ ΝΑΙ 10
 ÈΤ ΕΓΙΡΙ ΜΙΜΩΟΥ ΉΑ ΤΉΗ ΜΠΑΤ ΕΦΜΟΥ ΝΧΕ
 ΠΑ ΜΑΚΑΡΙΟC Ν ΖΑΙ ΉΕΝ ΦΡΑΝ ΜΙ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΛΗΝ ΜΑΤΑΜΟΙ ΧΕ
 ΝΘΟΚ ΜΙΜ ΜΙ ΠΑΙ ΡΗΤ ΛΚ ÈΚ ΕΡ ΦΟΡΙΝ ΜΙ ΠΑΙ
 ΝΙΩΤ ΝΩΟΥ Ν ΤΑΙ ΜΑΙΝΙ ΙΕ ÈΤΕΚΙ ÈΒΟΛ ΘΩΗ 15
 ΙΕ ΜΙΜ ΠΕ ΠΕΚΡΑΝ ÈΠΙ ΔΗ Λ ΠΕΚΣΙΝΙ ΨΑΡΟΙ
 ΑΦΩΘΟΡΤΕΡ ÈΜΑΩΩ ΑΦ ΕΡ ΟCΩ ΝΧΕ ΠΙΔΙΛ-
 ΒΟΛΟC ΕΦΧΩ ΜΙΜΟC ΧΕ ΜΗ ΝΘΟ ΟΝ ΠΕ ÈΤ ΑΡΕΤΙΝ
 ρ̅ζ̅. Α. ΝΤΕΝ ΦΤ ΙCΧΕΝ ΠΙÈΖΟΟΥ ÈΤ Α ΠΙΔΙΛΒΟΛΟC | Ι
 ΨΑΡΟ ΕΦΟΙ ΜΙ ΠCΜΟΤ Ν ΤΜΟΝΑΧΗ ΕΦΟΥΩΩ 20
 È ΕΡ ΖΑΛ ΜΙΜΟ ΜΗ ΜΠ ΕΦΧΟC ΝΕ ΧΕ ΤΗΝΟΥ
 ΨΑΡΟ Ν CΟΥ ΙΒ ΜΙ ΠΑΩΝΙ ÈΤΕ ΦΑΙ ΠΕ ΠΕΖΟΟΥ
 ΜΙ ΠΙΑΡΧΗΑΓΓΕΛΟC È ΑΦΧΟC ΝΕ ΧΕ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΜΙΧΑΗΛ CΡΩΤΦ ΑΝ ΜΙ ΠΙÈΖΟΟΥ ÈΤΕΜ-
 ΜΑΥ ΕΦΦΑΪΤ ΜΙ ΠΕΜΘΟ ΜΙ ΦΤ ΕΘΒΕ ΜΙΜΩΟΥ 25
 ΝΤΕ ΦΙΑΡΟ ΝΕΜ ΜΙΜΟΥ Ν ΖΩΟΥ ΝΕΜ ΝΙΩΤ
 ΤΗΟΥ ΧΕ ΛΗΟΚ ΠΕ ΜΙΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟC ÈΤ
 Λ ΠΒC ΟΥΟΡΠ ΨΑΡΟ ΕΘΡΙΩΩΠΙ ΕΙ ΕΡ ΒΟΗΘΙΝ

ἐρο ὡατε φρη ζωπ ἡ φοογ γε χας ἡνε
 ρζζ. β. qì ἡξε πιχερηx ἐτ ζωογ | ἡτεq ep π ἐτ ζωογ
 νε ὤβε φαι π ετ cφene πε ἡτει ἡτε ογωωτ
 ἡμοι γε λιχω ἡcωι ἡ τα αρτελι αἡ ὡαρο Ac
 ep ογῶ ἡξε εγφημηλ ἡcυγκλητικη πεxας 5
 ηαq γε λιcωτεμ ἡεν πιεγαργτελιον ἐθ ογав
 γε ἡεν πιcноγ ἐτ α παιλβολος ἡ ἡ πεqογοι
 ἐ πεncωτηρ ἡ αγαθος εθρεq ep πιραzin
 ἡμοq Acxoc ηαq ζωq γε φλῃтк ἡτεκογωωт
 ἡμοι ἡнок ἡηαἡ ηак ἡ ηημετογρωογ τηρογ 10
 ἡτε πικocmoc ηem πογῶογ Oγo2 λ πxс ἐμ
 ρζη. α. ἡ ἡογnoγ γε ογca ἡ πετρωογ νε | αq ep
 ἐπιτιμaη ηαq μηπωc ἡθoк πε φη ἐτεμμαγ
 εκoγωω ἐ ἐρ zλλ ἡμοι Ac ep ογῶ ἡξε
 παιλβολος γε ἡнок αη πε φη ἐτεμμαγ ἡνε 15
 cωωπi ἡμοι ἐνε2 ἡ αω ἡ ρηἡ epε φη
 ἐτεμμαγ ηαximi ἡ παι ηιωἡ ἡ ωογ ἐ ἡep
 φοpиη ἡμοq Icxeη πιηαγ γαρ ἐταq ep αт
 cωτεμ ἡca ἡεητολη ἡτε πбс αqxωηт ἐροq
 αqоγa2ca2ηη ηηη ἡнок μιxαηλ λιβαωq ἐβολ 20
 ἡπεq ῶογ τηpq Ac ep ογῶ ἡξε ἡc2imi
 ρζη. β. ἐτταιηογт ecxω ἡmoc γε icxe ἡθoк | πε
 μιxαηλ αqθωη πιηηηηη ἡτε πιcтаγpoc ep
 zixeη πεκωωωт κατa πιpηἡ ἐ ἡηαγ ἐροq
 epφoт2 ἐ ται zικωη epε πιxαpактep ἡτε 25
 μιxαηλ φοт2 ἐβολ ἐpoc Ac ep ογῶ ἡξε
 παιλβολος epxω ἡmoc γε ηαι ζωγpαφιλ
 εγoγωω ἐ тaлe κοcμηcic ἐxωογ ἡξε ηι2ω-

γραφος σε χας ερε τουτεχνη ναβι ωου η
 2090 Επι δι πιμνινη ντε πισταγρος η τοτεν
 αν ουδε βεν ταγγελι της Ας ερ ουω ησε
 ευφημιλ εςω ημος σε η αω η ρητ ηνατεν-
 ρ̄ζ̄θ. α. 2091 νεκσαι | κε γαρ ματοι νιβεν εθ ναι 5
 εβολ ζιτεν πογρο ηπαρε ζλι η ρωμι χωκ
 ηπογαςαζνι εβολ εταγι εθβητq ουδε ηπ
 αγωπου ερωου ε πτηρq εθβε σε ητεβς ντε
 πογρο ητοτογ αν ουοz οη νι κε χαι ε ωαρε
 πογρο ογορπογ εβολβεν τερμετογρο και 10
 ζανχαι η ζιρηνικον νε ηπαγτεν 2092 τογ
 ησε ουον νιβεν εωωπ σετηβς αν ε ηςφραγς
 ητε πογρο φαι δε ζωq πε η φρητ η νιαγγελος
 αγωανι ζιZEN πικαζι ερε πιμνινη ντε πισταγ-
 ρ̄ζ̄θ. β. 2093 ρος ητε πογρο ητε πωου ζιχωq αν η 15
 παγτεν2094 τογ σε ζαναγγελος νε Αλλα
 τενναγφωτ σα βολ ημωου σε ζανδενων
 νε μαλιστα πιμωτ η αρχηαγγελος ητε
 νιαγγελος τηρογ η αω η ρητ qηαι ζιZEN
 πικαζι ητερωτιμεν πιζοπλον ητε ηςφραγς 20
 η ουχαι ητε περφογρο ερηνου ετε φαι πε
 πισταγρος εθ ουαβ ητε ιης π̄χ̄ πωηρι η
 φτ ετ οηβ εωωπ χογωω ητατεν 2095 τογk σε
 ηθοοκ πε μιχαηλ πιρερνοζεμ χατ ηταϊνι
 ρ̄ο. α. 2096 ζαροκ ητερζικων η ητεκ ερ ασπαζεσε 25
 ημος ουοz ανοκ ηναογωωτ ημοκ ατδνε
 ζητ β ε πτηρq Πιδιβολος δε εταqηαγ σε
 ασορβεq ε βογν σα σα νιβεν ουοz ηπ ερζεμ

[illegible]

ῥοῖ. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανλ ἡταχαρ
 ἦεν πα ηι ἢ ναωτ ογορ ἡτεκτινιτ ἐ τοτq
 ἡτεqωπι ηηι ἢ κογλατωρ ἡτεq ep ναωτ
 ηηι ἡατεν πῶς ωατ eqωini ηηι ἡταρωλ
 ωαροq ἢ φρητ ἢ ρωμi ηιβεν Ἰνοκ πε μιχανλ 5
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβρ ἢ φτ
 ἦεν πα ραν Ἰπ ep ep ροτ ρηππε ραρ μεν-
 ενca ὅρε xωκ ἡπε ωμεωι ἐβολ ἐρε ἰρι ἡμοq
 ἦεν παραν τηηογ ἡcωι Ἰνοκ ηεν κε ηηω
 ἢ αγγελος ἡταολτ ἐ ηι μα ἢ εντον ἡτε φτ 10

ῥοῖ. β. ναι ἐτ a πε ραι ep κληρονομιν | ἡμωογ τ ριρηνη
 ηεμε Ογορ ἐταρξε ναι ηας ἡξε πιαρχηαγ-
 γελος μιχανλ αqρωλ ἐ πωωι ἐ ηιφηογῖ ἦεν
 ογνιωτ ἢ ωογ εcορi ἐ ρατε εccοmc ἢ cωq
 Μενενca ναι δε acωε ηας ἐ τεκκληcià ἐ 15
 ρατq ἢ ἄββα αηῶμoc πῆπισκοποc ἡτε
 ται πολiς Πιωορπ ἢ φωωεν ἦεν ηενxix ἢ
 πιxρηcοcτομoc ἐθ ογав ἰωαηηηc πιαρχη-
 πickoποc ἡτε κωcταητιηογπολιc φη ἐτ ἃ

ῥοῖ. γ. ται ηηcοc τηρε δι ογωini ἐβολρi τοτq | ογορ 20
 acταμοq ἐ ηη τηρογ ἐτ ἃ πιαρχηαγγελος
 xοτογ ηας αqτ ωογ ἢ φτ ηεν πιηωτ ἢ
 αρχηαγγελος ἐθ ογав μιχανλ Ογορ αqθωογτ
 ἢ τεcυηαζic αqxω ἢ πιωμεωε ἐβολ ἦεν ογ-
 xωλεμ ηεν ογνιωτ ἢ ταιὸ Μενενca ἢ τ 25
 cυηαζic acì ἐβολἦεν τεκκληcià acρωλ ἐ
 πεcηι ογορ acxωκ ἐβολ ἢ πιωμεωι ἡτε
 ηicηηογ ἢ ρηκi ἐc ep διὰκωηηι ἐρωογ Ογορ

ἔταγκην ἐγοῶμι οὐοῖ ἐγὼ ἀσοῶρπ. ἡσα
 ῤῶΔ. β. πα ἰωτ ἐνεπισκοπος | ἀττῆο ἐροῖ ἐρεφαῖς
 νενπωλ ἡτερεῶλ ἐ πεσνι οὐοῖ ἀρεῶλ ῥα-
 ρος ἡ κωλεμ ἔταγελ πιῶνι δε нас ἡτεῖ
 παροῦσιὰ ῥαρος ἀσὶ ἐβολ ἡα σωῖ ῥα πιμαῖ 5
 ῤ ἡ ρο ἡτε πεσνι ἀσφάβτε ἐσεν νερεῖαλαχ
 ἀττῆι ἐρωοῖ ἡ οὔνιωτ ἡ ναγ Νθοῖ σε
 πῆπεσκοπος ἐθ οὔαβ ἀητοῦνοσς ἐζρη ἐρεῶ
 ἡμοσ нас σε τῶνι ἐζρη ὦ τσεῖνι ἐτ σμα-
 ρωοῖτ ζιτεν φτ νεν πιρῶνι Ἀληθῶς ἀ φτ 10
 βι ἡ νε ὁῦσιὰ ἡτοτ ἡ φρητ ἡ ἀβελ πιῶνι
 ῤῶΕ. α. οὐοῖ ἀρεῶλεμ ἐ νεβλιλ ἡ φρητ ἡ να
 μελχισεδεκ ποῦρο ἡ σαλημ πιῶνι ἡτε φτ
 ἐτ βοσι σε ἀρε ἐν οὔ ἡεν οὔσωοῖτεν Νθοσ
 δε ἀλῶνι ἡμοῖ ἡεν οὔνιωτ ἡ τινι ἀσολῖ 15
 ἐβοῖν ἐ πεσκοιτῶν ἐρε τζικῶν ἡ παρχηαγ-
 γελοσ μιχαηλ ἡ ἡητεῖ Ἀρεῶ ἡροῖ ἡ οὔ-
 ὁρονος ἐν ἐλεφαντινον νεν ζανσυμβελιον
 ἡ ζατ ἐρε νηπρεσβύτερος νεν νηδιλκῶν
 ζενσι ζισωοῖ ἔταγῶληλ δε ἀρενσι οὐοῖ 20
 ῤῶΕ. β. ἀσοῶνι ἡ νηρωοῖ ἡτε πεσνι ἀσ ἡνι ἡ νες-
 ζῦπαρχοντα τηροῖ ἐβολ ἡσεν οὔ κεφαλεον
 ῥα οὔ ἐλαχιστον φη ἐτ ταινοῖτ νεν φη
 ἐτ σοχεβ ἀσχαῖ ἡπεσνῆο ἐβολ Πεςας ναῖ
 σε παιωτ ἐθ οὔαβ βι ἡ ναι κοῦχι ἡ χρημα 25
 ἡ τοτ ἡτεκσοροῖ ἐ νηζηκι ἡροῖ νεν πα μα-
 καριος ἡ ζαι ἡεν φραν ἡ παρχηαγγελοσ
 ἐθ οὔαβ μιχαηλ ζινα ἡτεῖ τῆο ἐσῶι ἡ νεν-

ΘΟ ἢ Φ† ἈΝΟΚ ΝΕΜ ΠΑ ΜΑΚΑΡΙΟΣ ἢ ΖΑΙ
 ἈΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΘΡΕ ς ΕΡ ΟΥΝΑΙ
 ρῶς. α. ΝΕΜ ΤΑΤΑΛΕ ΠΩΡΟΣ ἢ ΨΥΧΗ ΉΕΝ ΠΕΡΒΗΜΑ
 ἔΤ ΟΙ ἢ ΖΟ† ΠΙΕΠΙΣΚΟΠΟΣ ΔΕ ΑΦΟΥΑΖΣΑΖΝΙ
 ἔΘΡΟΥ ὦΛΙ ΝΕΝ ΧΑΙ ΝΙΒΕΝ ἔΤ ΕΝΤΑΣ ἔ ΤΕΚ- 5
 ΚΛΗΣΙΑ ΟΥΟΣ ΝΕΣΕΒΙΑΙΚ ΑΣΧΑΥ ἔΒΟΛ ΕΥΟΙ ἢ
 ΡΕΜΖΕ ΑΣΩΩΠΙ ΔΕ ΉΕΝ ΠΑΙ ἔΖΟΟΥ ἢ ΟΥΩΤ
 ἔΤΕ ΣΟΥ ΙΒ ἢ ΠΑΩΝΙ ΠΕ ΕΤΙ ΕΝΖΕΜΣΙ ΝΕΜ
 ΠΙΕΠΙΣΚΟΠΟΣ ἢ ΣΑΣΙ ΑΝΩΩΛΕΜ ἔ ΟΥΝΙΩ† ἢ
 ΣΘΟΙ ἢ ΟΥϞΙ ἢΠ ΕΝΩΩΛΕΜ ἔ ΟΥΟΝ ἢ ΠΕΡΡΗ† 10
 ἔΝΕΖ ἘΠΙ ΔΗ ΝΑΙ ἢΜΑΥ ΖΩ ΠΕ ΕΙΖΕΜΣΙ ΝΕΜ
 ΠΑ ΙΩΤ ΑΝΘΥΜΟΣ ΠΙΕΠΙΣΚΟΠΙΣ (sic) ἔΘ ΟΥΑΒ
 ρῶς. β. ΠΙΩΟΡΠ ἢ ΦΩΩΕΝ ΉΕΝ ΝΕΝΣΙΧ ἢ ΦΗ ἔΘ
 ΟΥΑΒ ΙΩΑΝΝΗΝΣ ΠΙΠΙΧΡΗΣ[ΟΣ] ΤΟΜΟΣ ΕΙΟΙ ἢ ΠΡΕΣ-
 ΒΥΤΕΡΟΣ ΕΤΑΝΩΩΛΕΜ ΔΕ ἢ ΠΑΙ ΝΙΩ† ἢ ΣΘΟΙ 15
 ἢ ΟΥϞΙ ΑΝΧΑ ΤΟΤΕΝ ἔΒΟΛΖΙΤΕΝ ΤΑΙ ΝΙΩ† ἢ
 ΘΕΩΡΙΔ ΜΕΝΕΝΣΩΣ ΑΣΤΑΣΘΟΣ ΖΑ ΠΑ ΙΩΤ ἢ
 ἔΠΙΣΚΟΠΟΣ ΠΕΣΑΣ ΝΑΣ ΧΕ ††ΖΟ ἔΡΟΚ ΠΑ ΙΩΤ
 ΕΘΡΕΚ†ΖΟ ἔΧΩΙ ΖΙΝΑ ἢΤΑ ΕΡ ἈΠΑΝΤΑΝ ἔ Φ†
 ΉΕΝ ΟΥΟΥΗΟΥ ἔ ΝΑΝΕΣ ΧΕ ΟΥΗΙ ΑΣΩΩΝΤ ἔΡΟΙ 20
 ἢΧΕ †ΟΥΗΟΥ ἔΤΟΥΝΑΦΩΡΧ ἢ ΤΑ ΨΥΧΗ ἔΒΟΛ-
 ρῶς. γ. ΉΕΝ ΠΑ ΣΩΜΑ ἢ ἔΒΙΗΝ ΩΑ ΠΙΕΖΟΟΥ ἢΤΕ
 ΠΙΝΙΩ† ἢ ΖΑΠ ΚΕ ΓΑΡ ΙΣ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ΜΙΧΑΗΛ ΑϞΙ ἢΣΩΙ ἔΡΕ ΑΡΙΣΤΑΡΧΟΣ ΠΑ ΖΑΙ
 ΜΟΩΙ ΝΕΜΑϞ ΝΕΜ ΖΑΝ ΚΕ ΜΗΩ ἢ ΑΓΓΕΛΟΣ 25
 ΝΕΜΑϞ ΕΤΑΣ ΕΝΚΟΤ ΔΕ ἔΧΕΝ ΠΕΣΜΑ ΕΝ ΚΟΤ
 ἔΤΑΣΦΟΡΩϞ ΉΕΝ ΝΕΣΧΙΧ Ἀ ΠΙΕΠΙΣΚΟΠΟΣ ΩΛΗΛ
 ἔΧΩΣ ἢ ΟΥΝΙΩ† ἢ ΝΑΥ ΜΕΝΕΝΣΩΣ ΑΣϞΑΙ

ἢ περσο ἔ πωωι ἕεν πρo ἢ πῖεπισκοπος
 nem πιμνω τηρρ περλας νωογ δε τωινι ἐρω-
 τον ἕεν πῶς Ἀρι τἀραπν ἢ τετεντ νηι ἢ
 ῥῶζ. B. τρικων ἢ παρχναγγελος μιχαηλ ἢτα ερ
 ασπazesen ἡμος ἢ παι κε σοπ ἕα τζη ἢπα 5
 τῖ ἐβολῆεν σωμα ἕεν τογνογ ἢ πῖεπισκοπος
 ἄμονι ἢ τρικων λητιῆς ηας ἡθος δε ασ ερ
 ασπazesen ἡμος εσχω ἡμος δε πα ῶς παρχν
 αγγελος ἐθ ογав μιχαηλ ογι ἐ ρατκ nemni
 ἕεν ται ογνογ θαι ἐτ οι ἢ ζοτ Μαι δε 10
 εν σωтем ἐρος εσχῶ ἡμωογ ἄνον δε nem
 πιμνω ανσωтем ἐ πῆρωογ ἢ ογνιωτ ἢ μνω
 ευδοσι ἐμαωω ἐxen νογἐρνογ ἢ φρητ ἢ
 ῥῶπ. A. ογκαταρακτης ερωω ἐβολ ογορ ἢ nemβαλ
 ἢ нимνω νικογσι nem нимωτ нιζωογт nem 15
 нιζионι λγναγ ἐ παρχηαγγελος ἐθ ογав
 μιχαηλ ερ ερ ογωινι ἢ φρητ ἢ φρη ερὸγι
 ἐ ρατq ζixen ευφημῖα τcγνηκλητικη ερε
 нисни ἢ ρατq οι ἢ φρητ ἢ ογζомт ἢ варот
 ερфоси ἕεν ογxρωм ере оyon оγcалпиггос 20
 ἕεν тeqxix ἢ ογῖnam ἐβολ ἐρε оyon оγтpo-
 xoc ἢ φρηт ἢ ογzарма ἕεν тeqxix ἢ бaxн
 ἐρε оyon оγcтaγгoc ζixωq Ερ ερ φοριν ἢ
 ῥῶп. B. ογzeвco ἐccωтп ἐзоте θα μιογρωογ ἢτε
 пикосмос ἢ ογѠва ἢ ков ἢ соп Etannaγ δε 25
 ἐροq ἢ παι ρηт ανωθορτερ ογορ анха
 тотен ἐβολ ἐθε тeqζοт Oγoз аннаγ ἐροq
 ερὸγι ἐ ρατq ερcωογтен ἢтeqcтoлн ἢ ογωини

ἐβολ ζωσ ἐρσολσελ ἢ †ψγχη ἢ †εζιμι ἢ
 μακάρια ετεμμαγ εγφημια †ευνκλητικη
 εορεσι ἐχεν τερστολη ἐθ ογав Παι ρη† δε
 αс† ἢ πεсππ̄α ἐρε †εικων ἢτε παρχηλγ-
 ρωθ. α. γελοс миxанη талноуτ εχεν несвал | ἢπατε- 5
 ci ἐβολθεν σωμα Ογος ανεωτεμ ἐ π̄ρωου
 ἢ μηω εγ ер ψαλιν εγσω ἢμος σε π̄бс
 σωουν ἢ φμωит ἢτε η̄ομ̄и тоγκληροном̄а
 ἐσεωπι ωа ἐнеε †εικων δε ἢτε παρχηλγ-
 γελοс миxанη ἐт χη εχεν п̄го ἢ †εζιμι 10
 се ἐтас† ἢ πεс п̄п̄а à †εικων ελлай ἢ
 †ογνοу ἢп ен̄еμ̄и се ἐтасεωλ ἐ θων ογος
 анха †εζιμι бен π̄ӣεγ̄ау ἢте ἀριстарχοс
 πεсгаи Αсωπι δε ἐтан̄оωм̄с ἢмос ἀн̄и ἐ
 ρωθ. β. †εκκλησῑа εορεн ер †ευναзис à π̄ӣεπ̄ис- 15
 копос ἢ ἐβοун ἐ π̄итопос φαι ἢ εοунт ἢ б̄иτ̄г
 †ноу де бен φραν ἢ παρχηλγгелос ἐθ ογав
 миxанη Ογος ἐтаг ωе ἐβοун ἐ π̄ӣεσῑλст̄и-
 р̄ион кат̄а τερс̄υν̄η̄о̄ӣа а̄г̄нау ἐ †εικων ἢ
 παρχηλγгелос он̄ ἐтасεγ̄алаи ἐβολθεν π̄ӣи 20
 ἢ εγφημ̄а ес̄а̄ωи бен π̄а̄н̄р ат̄б̄не с̄иx ἢ
 ρωми бен †χοг̄к̄и ἢте п̄ӣма ἐθ ογав Π̄ӣεπ̄ис-
 копос де а̄г̄ωω ἐвол ег̄с̄ω ἢмос се ѿ м̄иρ̄ωми
 ἢте †трак̄и †̄ӣӣс̄ос ἀμ̄ωӣи ἢ τετε̄н̄нау ἐ
 ρπ. α. ται н̄ω† | ἢ хом̄ ἢте παρχηλγгелос ἐθ 25
 ογав миxанη Ογος à π̄ӣм̄ω т̄ӣр̄г̄ б̄о̄си
 ἐ боун ἐ π̄ӣεσῑλст̄ӣр̄ион ογος ан̄нау бен не̄н
 вал ἐ †εικων ἢте παρχηλγгелос миxанη

ἐς αὐτὴν ἔστιν πληρὸν ἀποδόνε xix ἢ ῥωμὶ ἰε κε
 εἰς ἢ παρὰ ρητὴ Ἀλλὰ ναστασθηοῦντ ἢ ἀτκίμ
 ἢ οὐστύλλος ἢ ἀδαμαντίνον ἔτε ἢ π ἀρκίμ
 ἢ σα εἰς ἢ σα ἔστιν πτηρῆ Οὐοῦνρ νε μῆρωοῦ
 ἐταγῶπι ἢ νῖναλῦ ἔτεμμάλῦ ἔρε πῖμῃω τῆρῆ 5
 ρπ. β. ωῶ ἐβόλ ἐγτῶοῦ ἢ φτὴν νεμ παρχηαγγελος
 ἐθ οὐαβ μίχαηλ Οὐοῦ λ πῶμῖ ἢ ται ῶφῆρῖ
 ἢ ται μαῖν φοῦ ῶα ποῦρωοῦ ἢ μαῖ ποῦτ
 ἐρκαδιος ἢ ἐγδοῦα τοῦρω ἔστιν κωσταντινοῦ-
 πολίς νεμ ποῦρο οὐνοῦρῖος ἔστιν ῥωμῖ Οὐοῦ 10
 ἀγσεμνῖτε ἐθροῦ ἐρ ἀπαντᾶν ἔστιν νῆσος
 νεμ ἢ οὐῆρνοῦ Οὐοῦ παρὰ ρητὴ ἀγ ἐρ ἀπαν-
 τᾶν νεμ οὐῆρνοῦ ἐγσοπ νεμ τοῦρω ἀγῆαλ
 ἔστιν νοῦβαλ ἔστιν ῶφῆρῖ ἢ τε τζικῶν ἢ τε παρ-
 χηαγγελος ἐθ οὐαβ μίχαηλ Οὐοῦ ἀγοῶωτ 15
 ρπλ. α. εἰσεν πικαῖ εἰσεν πῖβλος | ἢ τε πῖμακαρίος
 ἰωάννης πῖχρῖσοςτομος ἐταγῶκ ἐβόλῆ
 χωρ φαι ἐταῖρῖ ἢ εἰσῖνῶτ ἢ ταλδο ἔστιν
 ται νῆσος ῶος δε ῥωμῖ νῖβεν ἔστιν τοῦνοῦ
 ἀγῶαν ἢ κοτ εἰσεν πῖβλος ἔτεμμάλῦ ἢ τε 20
 πῖλῖος ἰωάννης ῶαγτῖματ ἢ ποῦσαι σα
 τοτοῦ Ὡ νῖμ ἐθῖαῶασι ἔστιν νῖωφῆρῖ ἐταγῶπι
 ἐβόλῆτεν τζικῶν ἔτεμμάλῦ ἢ τε παρχηα-
 γελος μίχαηλ θαι ἔτ ἀνῆαλ ἐρος τῖνοῦ ἔστιν
 ρπλ. β. νεμβαλ ἐσοῦονῆ ἐβόλῆεν περτοπος ἐθ οὐαβ | 25
 φαι ἐτενθοῦντ ἐροῦ ἔστιν περ ἐρ φμεγῖ ἐθ
 οὐαβ ἢ φοοῦ ῶος δε κατὰ σοῦ ἰε ἢ πῖαβοτ
 ἢ τε περσοῦ πε ἢ παρχηαγγελος μίχαηλ

ΠΕ ΩΛΡΕ †ΖΙΚΩΝ ΕΤΕΜΜΑΥ ΤΑΟΥΘΟ ΕΒΟΛ ΖΑΗ-
 ΧΑΛ Ν ΧΩΙΤ Ν ΠΙΔ Ν ΣΑΝΤΑΣ ΕΥΟΠΤ Ν ΚΑΡΠΟΣ
 ΕΓΖΟΛΧ ΚΑΤΑ ΠΑΙ ΡΗ† ΖΩΣ ΧΕ ΟΥΩΕ Ν ΧΩΙΤ
 ΤΕ †ΦΟΧΙ ΕΤΕΜΜΑΥ ΕΡΕ †ΖΙΚΩΝ ΦΟΤΖ ΕΡΟΣ
 ΖΑΡΑ ΤΕΤΕΝΙΡΙ Ν ΦΜΕΥΙ ΑΝ ΝΘΕ ΕΡΕ ΣΑ ΒΟΥΝ 5
 ΝΙΜΟΣ ΩΩΝΙ ΉΕΝ ΠΙΩΩΝΙ ΕΤΟΥΜΟΥ† ΕΡΟQ ΧΕ
 ΑΠΟСТΗΝΑ ΕΤΕ ΠΙΧΑΛΚΩΝ ΠΕ ΝΕΜ ΠΙΡΗ† Ε-
 ρπβ. α. ΤΑΣΩΜΑ ΕΒΟΛ Ε ΠΤΗΡQ ΟΥΟZ ΑC ΕΡ ΑΤ ΧΟΜ
 ΕΜΑΩΩ ΖΙΤΕΝ ΠΙΩΩΝΙ ΝΕΜ ΠΙ ΉΙCΙ ΕΤ ΖΙ ΧΩC
 ΟΥΟZ ΕΤΑCΙ ΉΕΝ ΠΕCΗΩ† Ν ΝΑΖ† Ε ΒΟΥΝ Ε 10
 ΠΑΙ ΤΟΠΟC ΕΘ ΟΥΑΒ ΑCΘΙ ΕΒΟΛΉΕΝ ΠΙΚΑΡΠΟC
 ΝΧΩΙΤ ΕΤ Α †ΖΙΚΩΝ ΤΑΟΥΩΟΥ ΕΒΟΛ Ν CΟΥ
 ΪΒ Ν ΠΙΔΒΟΤ ΕΤΑQCΙΝΙ ΟΥΟZ Α ΤΕΤΕΝΝΑΥ
 ΕΡΟC ΧΕ ΉΕΝ ΠΧΙΝΘΡΕC ΟΥΩΜ ΕΒΟΛΉΕΝ ΠΟΥΤΑΖ
 Ν †ΖΙΚΩΝ Α ΠΙΩΩΝΙ ΕΤ CΑΒΟΥΝ ΝΙΜΟC ΦΟΧΙ 15
 Ν †ΟΥΝΟΥ ΑCΤΟΥΒΟ ΟΥΟZ ΑCΟΥΧΑΙ ΑCΩΕ
 ΝΑC Ε ΠΕCΗ ΕC†ΩΟΥ Ν Φ† ΝΕΜ ΠΙΑΡΧΗ-
 ρπβ. β. ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ | ΖΩC ΑΕ ΝΠ ΕCΩΩ-
 ΝΙ Ε ΠΤΗΡQ CΩΤΕΜ ΟΝ Ε ΤΑΙ ΚΕ ΝΙΩ† Ν
 ΩΦΗΡΙ ΕΤΑCΩΩΠΙ ΕΝΟΥΕΩ ΕΝΧΑC ΕΒΟΛ ΑΝ ΤΕ 20
 ΑΡΕΤΕΝΝΑΥ ΔΕ ΟΝ Ε ΠΙΡΩΜΙ ΕΤ ΩΩΝΙ Ε ΠΕQ-
 ΚΡΑΝΙΟΝ ΕQ† ΤΚΑC Ε ΠΕQΟΥΑΙ Ν CΦΙΡ ΝΤΕ
 ΤΕQΛΦΕ ΖΩC ΧΕ ΝΤΕ ΠΕQΒΑΛ Ν ΟΥΙΝΑΜ CΩΤΗΡ
 ΠΑΡΑ ΚΕ ΚΟΥΧΙ ΝΤΕQQΩCΙ ΕΒΟΛΉΕΝ ΤΕQΛΦΕ
 ΟΥΟZ ΕΤΑQΙ Ε ΒΟΥΝ Ε ΠΑΙ ΤΟΠΟC ΕΘ ΟΥΑΒ 25
 ΑQΘΙ Ν ΟΥΚΟΥΧΙ Ν ΝΕΖ ΉΕΝ ΠΙΦΑΝΟC ΑQ ΕΡ
 ρπβ. α. CΦΡΑΓΙZΙΝ Ν ΠΕQΖΟ ΉΕΝ ΦΡΑΝ Ν ΦΙΩΤ ΝΕΜ |
 ΠΩΗΡΙ ΝΕΜ ΠΠΝΑ ΕΘ ΟΥΑΒ ΟΥΟZ ΑQΘΙ Ν ΟΥ-

σωβι βεν νη ἐρε †ζικων ταογδ ἰμωογ ἐβολ
 αρχας ζιχεν πιμα ἐθ μοκζ ἵτε τεγλφε
 λογυσαι ἡ †ογνογ ογοζ αρχε παρ ἐ περην
 βεν ογζιρην Τεν πασασι ἐ λω ἱε τενπαχα
 λω ἐβολ ὦ πα βς ογοζ πα νηβ μεμενσα 5
 φ† Αληθως ἡθοκ πε πιρεφερζηνι ἵτε ρωμι
 νιβεν νεν νιτεβνωγὶ εκ ερ οικονομιν ἰμωογ
 τυρογ ἡ πεμθο ἡ φ† Λω πε πιταῖδ ετ
 ρπβ. β. ἐνναωταιδκ ἡ βητq ὦ παρχηστρατικος
 ἵτε τχομ ἡ νιφνογὶ εἰσωογν σε ἰμον ταῖδ 10
 ωνω νεν φωκ σε ογνι κδζι ἐ ρατκ ἡ σνογ
 νιβεν ἡ πεμθο ἡ πιθρονος ἵτε πιπαντο-
 κρατωρ εκτωβζ ἰμογ ἐθεε παζο ἐ ρατq ἡ
 †μετρωνι τυρς Ογοζ τενσωογν σε ἡθοκ
 πε ἐτε πιερωωι ἡ τοτκ εθρεκqαι ἐζρην ἐ 15
 πικαταπεταςμα ἵτε φ† πιπαντοκρατωρ ατ-
 θεε ερ κολιν ἰμοκ Μαρηνζω ἐρον ωα πα
 μα ενσασι εθεε πλαγγελος ἡ πβς ναι ρεγ-
 ωενωι ἡ ωαζ ἡ χρωμ παρχηαγγελος ἐθ ογαν
 ρπδ. λ. Ογοζ ἡτενχοζ ζων ἡ νεν πιπροφιηης δαγὶδ 20
 φαι ἐταρχαq ναν ἐβρην βεν ταρχη ἡ
 πιλογος ἡτεν σδς ζων ἡ παι ρη† Χε ωαρε
 παγγελος ἡ πβς ζικοτ ἡ πκω† ἡ ογον νιβεν
 ἐτ ερ ζο† βλ τεqζη ογοζ ἡτεqηαζμογ
 Μαρენტασθο ἡ πιασι ζιχεν πιρεqβο ογοζ 25
 πιρεqβι χλομ ογοζ πιένιῶχοζ φαι ἐταqδρο
 βεν λγων νιβεν ἐτ ζηπ νεν νη ἐθ ογῶηζ
 ἐβολ φαι ἐταqβι ἡ †δωρελ ἡτε πιπβλ ἐθ

οὐλβ φαι ἔταρρωῖτ ἐ ἡρῆι ἢ χολδογομορ
 ρπδ. β. ἢ βερὶ φη ἔτ ἐρ οὐωῖνι ἐ κωσταντινοῦ-
 πολίς ἡμαγὰς ἀν ἀλλὰ νεν νι κε νησος
 νεν τοικοῦμενι τῆς εἰσαχί ἐ πα δς ἢ ἰωτ
 ἰωαννης παρχῆἐπισκοπος ἢτε κωσταντινοῦ- 5
 πολίς μάλλον δε τοικοῦμενι τῆς ὦ νη
 εῖναωφίρι ἐ νεκσαχί ἐθ μεζ ἢ πωνῆ ἐθ μεζ
 ἢ σολσελ νιβεν ἢ πῆλτικον ὦ νη εῖναω-
 σαχί οὐοζ ἢτερ δι ἡπι ἢ πα ωαι ἢ νεκε-
 ζεῖνσις ἔτακ ἐρ ἐζηγηζιν ἡμωοῦ ὦ πι- 10
 χρυσοστομος ἐθ οὐλβ ἰωαννης πῆλας ἢ νοῦβ
 ρπε. α. Ἐκ ἐρ ἐνχρίῃ ἢ ρωκ ἡμιν ἡμοκ εῖρε κχω
 ἢ πεκταῖο ξε οὔνι ἡμονωσμον ἢ λας ἢ σαρζ
 ἡαςχω ἢ πταῖο ἢ πεκβιος ἐθ οὐλβ Δκxφί
 ὀν ἡανοῦρρωοῦ ἡκωῖπι ἀν ἡεν πσινεροῦρακοῦ 15
 σα βολ ἢ τμεῖνι κατὰ φρητ ἐρε δαγία
 ἐρ προφίτεῖνι ἡλ νενιοτ ἢ ἀποστολος ἐρχω
 ἡμος ξε ἀ ποῦῖρωοῦ ωε ἡαῖ ἐβολ ἡιχεν
 πκαῖ τῆρ οὐοζ ἡοῦσαχί ἀγφοζ ωα
 ἀγρηxs ἢ τοικοῦμενι ἡθoκ ἡωκ ὦ πινιωτ 20
 ἰωαννης αω πε πινωιτ ἡε αω πε πινωῖνας-
 ρπε. β. τῆριον ἔτ ἡεν τοικοῦμενι | τῆς ἐτεκῆλασι-
 ἢ ἡητοῦ ἀν ἢ πεκβιος νεν νεκεζῆνσις ἔτ
 ἡολx ωα ἐῖρηι ἐ νη ἔτοῦμοῦτ ἐρωοῦ ξε
 φῡσις σνοῦτ ἀγὶ ἡε πενπολίς ἐ πολίς νεν 25
 ἡσxen χωρα ἐ χωρα ἀγοῦωτεβ ἢ νεκλογος
 ἀγχα ἢ τοτοῦ ἢ φυλακτηριον εῦ ἐρ μελεταν
 ἢ ἡητοῦ ἢ σνοῦ νιβεν τῆλᾶ ἐρ τολμαν ἡταχος

ΧΕ ΕΤ Λ † ΟΥΡΩ ΕΡ ΕΞΩΡΙΖΙΝ ΝΙΜΟΚ Ε ΤΑΙ
 ΝΗΣΟΣ ΕΒΟΛ ΖΙΤΕΝ ΟΥΣΥΝΧΩΡΗΣΙΣ ΝΤΕ Φ† Ε
 ΑΚΦΩΝΖ ΝΤΕΝΦΥΣΙΣ ΕΘ ΝΑΩΤ Ν ΦΡΗ† Ν ΝΙΩΝΙ
 ρπς. α. ΟΥΟΖ ΑΚΘΟΥΘΝΟΝ ΕΜΑΩΩ | ΟΥΟΖ ΑΝΧΩ
 ΝΣΩΝ Ν †ΜΕΤΩΛΜΩΕ ΙΔΩΛΟΝ Ε ΑΝΩΕΜΩΙ Ν 5
 Φ† ΠΙΡΕΦΘΑΜΙΘ ΝΤΕ ΠΙΕΠΤΗΡΩ Ε ΑΚΙ Ε ΤΑΙ
 ΝΗΣΟΣ Ν ΦΡΗ† Ν ΟΥΩΕΜΜΟ ΑΚΩΕ ΝΑΚ ΕΚΤΕΝ-
 ΘΩΝΤ Ε ΟΥΧΟΙ ΕΓΜΟΝΙ ΉΕΝ ΠΙΠΑΛΑΤΙΟΝ ΝΤΕ
 ΠΙΟΥΡΩΟΥ ΕΦΟΠΤ Ν ΕΧΜΑΛΩΤΟΣ Ε ΑΚΑΙΤΟΥ Ν
 ΡΕΜΖΕ Ε ΑΥΤΑΣΘΩΟΥ Ε ΠΟΥΚΑΖΙ ΉΕΝ ΟΥΖΙ-10
 ΡΗΝΗ ΝΕΜ ΟΥΩΟΥ ΧΕ ΟΥΝ Λ ΠΙΔΙΑΒΟΛΟΣ ΕΡ
 ΕΧΜΑΛΩΤΕΥΙΝ ΝΙΜΩΟΥ ΙΣΧΕΝ ΩΟΡΠ ΟΥΟΖ ΑΦ-
 ΖΙΤΟΥ Ε ΉΟΥΝ Ε ΠΙΧΑΚΙ ΕΤ ΤΕΜΘΩΝ Α ΠΟΥΡΟ
 ρπς. β. ΝΤΕ ΝΙΟΥΡΩΟΥ ΕΡ ΣΤΟΛΙΖΙΝ ΝΙΜΩΟΥ ΟΥΟΖ
 ΑΦΟΥΟΡΠΚ Ε ΤΑΙ ΝΗΣΟΣ ΕΘΡΕΚ ΣΩ† ΝΙΜΟΝ 15
 ΕΒΟΛΖΙ ΤΟΤΣ Ν †ΕΧΜΑΛΩΣΙΔ ΝΤΕ ΠΙΔΙΛΒΟΛΟΣ
 ΟΥΟΖ ΑΚΤΗΙΤΕΝ Ν ΔΩΡΟΝ Ν ΠΟΥΡΟ ΝΤΕ ΝΙΟΥ-
 ΡΩΟΥ ΕΖΟΤΕ ΔΩΡΟΝ ΝΙΒΕΝ Ν ΒΑΣΙΛΙΚΟΝ ΟΥΟΖ
 ΟΥ ΠΕ ΕΤ ΣΩΤΠ Ν ΖΟΥΘ ΙΕ ΟΥ ΠΕ ΕΤ ΤΑΝΟΥΤ
 Ν ΖΟΥΘ Ε ΝΙΨΥΧΗ ΤΗΡΟΥ ΕΤΑΚΣΟΤΤΟΥ Ν 20
 ΤΟΤΩ Ν ΠΙΔΙΛΒΟΛΟΣ ΑΚΕΝΟΥ ΕΒΟΛ Ε ΉΟΥΝ Ε
 ΠΙΠΑΛΛΑΤΙΟΝ ΝΤΕ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ ††ΖΘ
 ΕΡΟΚ Ω ΠΑ ΘΣ Ν ΙΩΤ ΕΘ ΟΥΑΒ ΧΕ ΧΑΣ
 ΕΚΕ† ΝΝ Ν ΟΥΧΩ ΕΒΟΛ ΕΠΙ ΔΗ ΛΙ ΕΡ ΤΟΛ-
 ρπς. γ. ΜΑΝ Ε ΟΥΖΩΒ ΕΩ ΣΑ ΠΩΩΙ Ν ΝΑ ΜΕΤΡΟΝ | 25
 ΕΤΕ ΦΑΙ ΠΕ ΕΘΡΕ ΣΑΧΙ Ε ΠΕΚΤΑΙΘ †ΜΕΥΙ Ω
 ΝΑ ΜΕΝΡΑ† ΧΕ Λ ΠΩΙ Ν ΣΑΧΙ ΩΩΠΙ ΣΑ ΣΑ
 ΝΙΒΕΝ ΩΑΡΕ ΠΙΖΟΥ Ν ΣΑΧΙ ΓΑΡ ΕΘΡΕ Κ ΕΡ

πωω ò πιωοπι èτακ σοομερ ογωι γαρ πε
 èτ ωοπ òεν ρωβ ηιβεν λοιπον μαρεν † ò
 πενογοι è παρχηαγγελος èθ ογαν μιχαηλ
 òτεν†ρο èροκ ρε ερετωβ¹ èρων ναρρεν φ†
 πλὰραθος òτερχα ηεν nobi ηαν èβολ ρε 5
 òθορ πε èτε ογονωχομ òμορ ναρρεν πεν
 ὁς ιης πχς φαι èτε èβολρι τοτq επε ωογ
 ηιβεν ηεν ταìò |

The last words of this Encomium are wanting.
 After the words وكل كرامة, which = ηεν ταìò
 [ηιβεν], there is written by another hand الان
 وكل اوان والى ابد الابدین امین.

¹ The Ms. has ερερετωβ².

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان فُحِبَ لئلاله بارّ من سنهور المدينة
 حبها للمصدقات والمعروف (sic) اسمه دوروثاوس وكان
 لهذا معينة اسمها ثابوستا وكانت هاذة عابده جدّا
 ف Fol. 35b. كامله في المرحمه والمكبة مثل زوجها وكان لهم
 5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار
 ميخائيل * وكانا منذ زمان يجتهدا شباب وكانا والديهما
 قد خلفوا لهما ارض عظيم بسعة غنا واموال عظيمه
 ف Fol. 36a. وانعام كثيره من الاعنام والبقر والبهائم جدّا مع
 بقيه زينة هذا العالم وكان لهم الاثنان ذية صالحه
 10 لله ورئيس ملايكته الاطهار ميخائيل * وكانوا اذا
 بلغوا الي اثنى عشر في الشهر يهتموا بالقرايين من
 باكر اليوم الحادي عشر الي اليوم الثاني عشر في
 الشهر يرسلوا القربان والحمر الي كنيسة رئيس الملائكة
 ميخائيل بنشاط عظيم بغير قواني * ومن بعد هذا
 15 يذبحوا الاغنام ويرجعوا الي الاهتمام بالطعام بحبه
 كما يليق بالشعب ومن بعد تناول من السراير

- المكيبية في اليوم الثاني عشر من الشهر يجمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم بافتشاط نفوس وسعة
روح ا وفرح قلب حتي يكملوا الاكل حينئذ يقدموا
5 لهم خبزا مختارا ويسقوهم حتي يكملوا الشرب يدهنوا
رووسهم بدهن مكرم قاييلين امضوا بسلام ايها
الاخوة الاحبا لانا قد استحققينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل
عبيدكم * فبهكذا كانوا يعملون في كل اثنى عشر
10 من الشهر حتى ان سيطهم (sic) ذاع في كل مكان من
كورة مصر وكان كثير يفتخرون بهم ويمجدوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا
وينيكوا ابايهم الذين ولدوهم وكان كل الناس يعظموهم
لاجل قريحتهم الصالحة التي اظهروها باسمه الاله
15 ميخائيل وكانوا دائما هاربين من المجد الفارغ فان
رجاهم كان ثابتا بالله ورئيس الملائكة الاطهار
Fol. 38a. ميخائيل * وكان من بعد زمان كبير وهم مواطنين
علي هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلاثة سنين من اجل خطايا بني البشر
20 حتي قلقت جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجزع كما هو مكتوب * حينئذ تجلا
Fol. 38b. (sic) كثيرين وماتوا وغنيت الميهايم معا لان ما النيل
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا
25 يعملوه في كل شهر يطلبوا من الله ورئيس ملايكنه
ميخائيل قاييلين يا اله ميخائيل لا تنزع قربانك ولا

- حبيبتك لنا نحن عبيدك وفيها هم في هذا لم يجدوا عوضا
 Fol. 39a. وكثير من بهائمهم هلكوا فلما كملت سنتين
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق
 لهم الا القليل ومات جميع غنمهم سوي خروف
 5 واحد فقال ذلك الرجل العابد لزوجته الطوبانية الم
 تعلمي يا اختي ان اليوم هو الحادي عشر من بابه
 وغدا يكون عيد رئيس الملائكة ميخائيل فليدعهم
 قريبان ندفعه للاثيوم ونذبح هذا الخروف فتهي
 Fol. 39b. عبد رئيس الملائكة الاطهار ميخائيل وان متنا
 10 فنلحق بالرب وان عشنا فنلحق له ايضا وليكون
 اسم الرب مباركا الي الابد فقالت زوجته حي
 فهو الرب يا اخي ان هذا الحزن كايين معي من
 داخل قلبي من قبل امس لكني لم اجد جساردا ان
 اسالك لانني اعلم ما الذي كان منا والآن نعظيم هو
 15 فرحي لانك لم تنس قريبان الله فاصنع يا اخي كما
 Fol. 40a. قد قلت فلما كان باكر الثاني عشر من بابه قاموا
 سكارا جدا وكملوا جميع خدمتهم ولم يقصروا شيء عن
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق
 ويسير من الخمر وغذيت ثيابهم ما خلا الذي تزوجوا
 20 فيه فقط وكانوا مع هذا يمجدون الله ورئيس
 الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل
 Fol. 40b. والنيهار بدموع كثيرة قائلين يا ربنا يسوع المسيح
 عيننا (sic) يا رئيس الملائكة ميخائيل اسال الرب فينا
 لكي يفتح لنا يد نعمته وبركته لئلا ينفني منا رجا
 25 حبيبتك وقربانك هذا الذي نقدمه لك على اسمك
 الطاهر يا رئيس الملائكة ميخائيل انت تعلم

- قلوبنا وحببتنا فبك وليس لنا شفيع الا انت انت هو
 Fol. 41a. شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 مخلصنا * نحن الان نطلب اليك ايها المهيتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 5 العظيم ادركنا في اخرتنا من بعد ما كنا قد تفررنا
 مع الله ومعك ان لا نقطع قربانك وصدقاتك فليدركنا
 صلاحك * اطلب الي الله ليصنع معنا رحمه
 Fol. 41b. عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع
 ابائنا فهاهوذا انت تراء يا شفيعنا ما قد اصابنا
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحة ليلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 تفرزناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 Fol. 42a. كثيرة تجلب الي الموت وتلدجى الناس | الي الملل *
 15 والان نحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثل ما هو مكتوب ان ملاك الرب يحوطة بجميع
 الذين يخافونه وينتجهم وقال داوود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 Fol. 42b. 20 يطلب خبزا النهار كله والرب يعطى ويرحم | والان
 ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 تراءكل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا
 25 والرب اخذ فلتكن مشية الرب وليكن اسم الرب مبارك
 الى الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
مواظبين الطلب الي الاله ميخائيل الي الحادي عشر
من شهر هاتور الذي يكون صبيحته الثاني عشر
منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
5 كما نكون مجتمعين فيه اليوم نعيد معكم يا احبانا
فلما بلغوا وقت الاهتمام بالشربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
عاد ذلك الرجل المؤمن | بالحقيقة الي امراته العابده
وقال لها يا اختي افتي جالس ماذا تعلمين الست
10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح
او هل تقل عليك ذكر رئيس الملائكة ميخائيل الكريم
الخلو على قلبك يا اختي لا تكوني عديمة الرجا بالده
فانه هو الذي ينعم على كل احد * فقالت له تلك
الطوبانيه جيدا اتيته بهذا الانفاق المملو فرحا
15 جيدا جلبت لي عزا | وفرحا وغنا النفس وهو تذكار
رئيس الملائكة ميخائيل المكرم بالحقيقة يا اخي ان
من باكر هذا النهار والي الان لم تمتنع دموع
عينى والنار تاكل في احشائي من اجل عيد رئيس
الملائكة الاظهار شفيعنا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك قربانا ويكسر الشئ الاخر
الذي فرغنا ان نفعله | الانا سمعنا المعلم بولس يقول
Fol. 44b. ان الذي يمتدى بفعل الخير فليكمله الي يوم ظهور
ربنا يسوع المسيح وهوذا نكون قد بدينا بالعمل
الصالح فلمنكرص علي كماله فقال لها فما الذي يكون
25 منا يا اختي اذ ليس لنا كفاف في ما نعجزه فقالت
بفرح هوذا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. الاخوه وقليل زيت يلقى في الطعام ومسح رروس الاخوه
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقه يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب توتي فحيّد ان نعطي قليل
 افضل من ان لا نصنع شيء البتّه لكن الذي خطر
 ببالي انا اقولك لك هوذا ثياب كل واحد واحد ممّا
 Fol. 45 b. الذي للاكليل قد بقوا انا اخذ ثوبي اولاً اشتري
 به قمح للمقربان فهو يكفي للمقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضى فاشتري به خروف ونذبحه ضبيكة
 العيد فاذن عيد عظيم لربيس الملائكة الاطهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان فمتنا
 Fol. 46 a. الرب يقبلنا لاننا لم نقطع قربانه فقالت له المرأة الحكيمه
 15 يا اخي ليس ثوبي وثوبك فقط بل ورداي ايضاً واسلم
 نفسي لاجل قربان الرب والصدقته فقال لها بعلها
 جيداً يا اختي لقد اظهرتني قريبتك صالحه لكن خلّي
 رداك لاجل انك تستتري راسك به كمثّل قول المعلم
 بولس * بعد هذا اخذ ثوبه الذي تناول فيه السراير
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قائلاً قد هبنا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي
 ولعل تجد به خروف لكي نهبي شغل الاخوه الذين
 25 ياتوا اليّنا * فاراد ان يعلم قريخته فقال لها يا
 اختي اذا اخذت ثوبك وارادتى ان تباركى فماذا

تصنعني في هذا العيد العظيم اليوم فاذي انا ذكر
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة
فلا يمكنها ان تعري جسد لها ولا سيما في الكنيسة *
فلما سمعت عابدة الاله هذا الكلام بكثت بمرارة
5 وقالت الويل لي يا اخي الحبيب ما هذا الذي نقوله

لي هل افترقنا اليوم وصرنا اثنين اليس اذا وانت
جسدا واحدا اليس يكون لي معك نصيب في القربان
اليس اخدنا ايضا جزوا في عيد رئيس ملايكة
ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك
10 انني اصير عريانة فان الحاضرين في الكنيسة المذكور
والاذنات بالمسيح ثم ملايكة ورووسا ملايكة والشاروبيم
والسارافيم والمخلص في وسطهم وكانت تقول هذا وهي
تبكي بمرارة فلما راي عظم احتراق نفسها قلق

بسببها وخرج لقوة ايمانها * وقال لها قومي فاهتمي
15 بالقربان واريت لئلا يرسلها الي الكنيسة فنضع المايده
مع الخبز القليل واهتمي بيسير من البقل حتى امضي
لعل يعد الله لنا خروف فنجهز للاخوه طعام في

هذا العيد العظيم. ولموقت قام باجتهاد عظيم
ونبي صالحه بالله ورئيس ملايكته الاطهار ميخائيل
20 واخذ الثوب وسار طالبا من الاله ميخائيل ان يستقل
طريقه وبينهما هو جايز مر براعي غنم فقال له السلام
لك يا حبيب فقال له الراعي ولك انت ايضا فقل
الرجل العابد للراعي هل اجد عندك اليوم خروف

فان انسان كبير قد جا الينا فقال له الراعي الي
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

الرجل الصالح ثوب زوجته قايلا خذ هذه عندك
الي ثلثه ايام فاذا لم احضر اليك ثلث دينار فخذ
وانت في حد منه فاجابه الراعي قايلا وما افعل انا
بهذا الثوب وليس احد في بيتي يلبس عليه الا

5 صوت | ورد الثوب الي الرجل العابد فعاد في طريقه
Fol. 49b. باكيًا بمزارة مفكرا في نفسه ان ماذا يفعل وماذا
يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه
ثقيله من البكاء فنظر قدامه فراهي رهبس الملائكة
ميخائيل جاديا راكب فرس اشهب كهمل ارخن
10 الملك العظيم وملائكة اخر سايرين معه في شبه

اجناد فخاف جدًا | وكان يسعى في الطريق المسلوك
Fol. 50a. فترك طريق الارخن واجناده * فلما بلغ اليه رهبس
الملائكة الاطهار ميخائيل حيد (sic) بالجمام الذي في
غم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
15 البار الصالح الي اين انت ماضي ومن اين انت
وانت هكذا لابس هذا الثوب تسير وحدك في
الطريق فاجاب دوروثاوس قايلا نكرو ذلك الرهبس

السلام عليك انت ايضا | يا سيدي وموالي الرهبس
Fol. 50b. حسنًا كان حجّك الي هنا اليوم فقال له الرهبس الذي
20 هو ميخائيل اليس ثاويستنا حيّه * فاجاب دوروثاوس
ووجهه ناظرًا الي الارض من اجل هجد الارخن وقال
عندك حيّه يا سيدي فقال له الامير ما هو هذا
الذي معك فاجابه دوروثاوس وهو مستحي هي ثوب
زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه
25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم
اجد شيء | يلايمه وليس بيدي ذهب من اجل
Fol. 51a.

الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
 خروف فلم ياخذهما الراعي وليس اعلم ماذا اصنع
 وماذا اضع قدام الرئيس * فقال له الارخن الذي
 هو ميخائيل فاذا انا ضمنتك منه واخذت لك خروف
 5 تضيفني اليوم والذين معي * فاجاب دوروثاوس
 وقال نعم يا سيدي اجعلني مستحق ان تدخل
 فلكت | سفق بيت عبدكم فاجاب الارخن الذي هو
 Fol. 51b. ميخائيل وقال لاحد الملائكة التابعين له اذهب مع
 دوروثاوس الي الراعي فقل له قال لك الرئيس الذي
 10 جازبك الساعة ارسل له خروف ثمنه ثلث دينار وانا
 اخذ ثمنه في نصف النهار وارسله اليك * فذهب
 دوروثاوس مع ذلك الملاك المتشبه بالجند | الي
 الراعي على اسم رئيس الملائكة واخذوا الخروف فتفرس
 الرئيس الذي هو ميخائيل في دوروثاوس وقال له هوذا
 15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم
 الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوث
 لحاجتي فانني لا اكل لحمًا فقال دوروثاوس للارخن
 بفرح الله يعدّه لاشترية * | فقال له الارخن باي
 Fol. 52b. شي تشتريه فقال له اضع هذا الثوب رهنا حتي اعطي
 20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك
 وانا ارسل باسمي واخذ الحوث حتي ترسل له الثمن *
 ودعا ذلك الارخن احد الاجناد الذين معه وقال
 له اذهب الي المورده وقتل للمصيادين قال لكم الرئيس
 الذي جاز بكم | ارسلوا الي حوثا جيذا يكون ثمنه
 Fol. 53a. 25 ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في
 نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلبية جندي باسم ميخائيل الي صيادين السمك
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك
الارضن لدوروثاوس قد كمل الشغل فقال دوروثاوس
Fol. 53 b. نعم يا سيدي | قد كمل كل شيء * فاجاب الارخن
5 وقال انطلقوا فحملوا الخروف والحوث وذهبوا وكان
دوروثاوس يسيير وهو مفكر في قلبه من اين احد
ثمن الخروف والحوث مع ما يحتاجه هذا الرئيس من
الخبز والخمر والفرش وكانت افكار كثيره علي قلبه ان
ما هو الذي يصنعه وكان مواظب علي الصلاة الي
Fol. 54 a. 10 الله | ولرئيس الملائكة الاطهار ميخائيل قائلاً يا
رئيس الملائكة الاطهار شفيعنا الامين قف معي
اليوم انا عبدك فانك عالم انني صانع هذا كله علي
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو
15 متنازي عليه حتي يري قريخته الصالحة فلما بلغوا
Fol. 54 b. الي بيت دوروثاوس قرع | ميخائيل اولاً باب المسكن
فخرجت ثابوستا المرأة الحرة فقال ميخائيل السلام
لك يا ثابوستا المرأة الصالحة حبة الاله ما هو عملك
في هذه الايام فاجابته ثابوستا وعليك السلام انت
20 ايضاً يا سيدي وموالي الارخن حسناً انا بك الله
اليانا اليوم ورئيس ملايكته الاطهار ميخائيل ادخل
يا سيدي ولا تقف خارجاً وفيما ثابوستا المرأة العابده
Fol. 55 a. تقول هذا واذا بدوروثاوس زوجها قد اقبل والخروف
معه والحوث والثوب ايضاً فتركهم امامها فقالت له يا
25 سيدي واخي من اين وجدت هؤلاء وانمت بهم معك
الي هاهنا ولا سيما انا انظر الثوب معك فقال ليها

- دوروثاوس الارخن استوهبني انا ودفع لي هولا فقالت له ثاويستنا حسناً انا الله الينا اليوم بهذا الرئيس ورئيس الملايكة الاطهار ميخائيل والذين معه بالحقيقه نعد | للذين قد ضمنونا وكانت تقول هذا Fol. 55 b.
- 5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب الي القداش فان اليوم عيد رئيس الملايكة الاطهار ميخائيل وقد حان الوقت فاجلسوا انتم وهيوا المكان جيداً اما الخروف فاذا بكوه والحوث فلا تدنوا منه الي ان احضر اعمل فيه ارادتي فقالوا يكون كما امر سيدنا
- 10 وذهب عنهم فاما هم | فلم يعلموا من هو لكنهم كانوا يظنوا انه رئيس ارضي فقال دوروثاوس لزوجته ثاويستنا ما الذي نصنعه وما الذي نفعل تحت هذا الرئيس ومن اين نجد خبزا يصلح لكرامته دعيني اتسول اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
- 15 ان الله لا يتخذنا عنا قم لعل نجد انسان يذبح الخروف ونجهز الة | البيت فصنع كذلك فقالت له ايضاً قدّم القليل الخمر لنعلم هل يصلح للارخن ام لا * فذهب وفتح فم المطمورة فوجدها مملوءة خمر الي الباب فذعر دوروثاوس وعاد الي زوجته وسالها
- 20 فانيلاً هل احد احضر خمر الي هنا من حين خرجت فقالت له حي هو الرب ان من حين الوقت الذي اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل شي في | المطمورة سوا صرف واحد داخلها فقال لها Fol. 56 a.
- 25 فاذي حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل زيت لاجل النفقة ومسح رووس الاخوه * فلما دخلوا الي مكان الزيت وجدوا سبع صروف زيت مملوءة الي

- فوق وامطار مملود من كل شيء من جميع ما يعوزده
 Fol. 57 b. البيت * سمن وجبن | وعسل وخل وبقية ما يكون
 في البيت اما هو فوقع عليهم الخوف من بعد ذلك
 دخلوا الي تيطونهم فوجدوا صندوق مملوا من كل
 5 صنف من القماش المكرم يفوق من عرسهم وايامهم
 الاولي بعد هذا مضوا الي موضع استعداد الخبز
 فوجدوا خبزاً سخناً مختاراً فعلموا للموت بالنعمة التي
 جاتهم فمجدوا الله | ورئيس الملائكة ميخائيل *
 Fol. 58 a. فقال دوروثاوس لثاويستا زوجته ان الله قد اعد
 10 لنا كل شيء تعالي نغرش للارضن لان الوقت دنا من
 حضور القداس (sic) الطاهر فهبوا كل شيء وغرشوا غرش
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مايدد
 للاخوة كما جرت عادتهم ولبسوا عليهم خلل مختار
 ومضوا الي الخدمة المقدسة | في كنيسة رئيس الملائكة
 Fol. 58 b. 15 الاطهار ميخائيل وهم فرحين فرح عظيم جدا فلما
 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون
 وصلوا لله بشكر عظيم وستبخوا امام صورة رئيس
 الملائكة ميخائيل قائلين نشكرك يا ربنا يسوع
 المسيح وابيك الصالح والروح القديس الي الابد
 20 امين ونبارك رئيس ملايكتك الاطهار ميخائيل لانك
 لم تكتم | رحمتك عنا ولم تنس قراييننا لكن ارسلت
 Fol. 59 a. الينا تكننك سرعاً * بعد ذلك تناولوا من السراير
 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس
 وثاويستا مشدودين (sic) | قيام يخدم موهم في كل شيء
 Fol. 59 b.

يعوزوه فحتفلين بالخمير الجيد والنفقات المختارة
وفيما هو هكذا وإذا بالرئيس الذي هو ميخائيل قد
جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتحوا الباب وقبلوهم
5 قايدين حسناً استحققينا مكيك الينا اليوم يا سيدنا

الرئيس واجنادك حقاً ففرح اليوم | لانه اليوم العظيم
عيد سيدنا رئيس الملائكة الاطهار ميخائيل ادخل
ايها الرجل المبارك الله يفرح معك فلما دخل ذلك
الرئيس وجدا (sic) المكان كله مملوا رجال ونساء صغار
10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
ايها الاخوه ما حاجتكم بكثرة هؤلاء الجموع الرجال
والنساء الذين انا اراهم هكذا ليس قد حملتم

نفوسكم ثقل عظيم | اليوم من اجل مكيكنا اليكم
ليس انتم ترون هذه الشدة الان كان هذا ينبغي
15 ان يصنع في زمن الرخا فقالوا يا سيدنا الرئيس
اغفر لنا فاننا لم نحمل نفوسنا ثقل من اجلك
لكننا نشكر الله ورئيس ملايكته ميخائيل لان كل
الذين تراهم ليس احد منهم غريب منا لكن كلهم
اقربانا وكلنا جميعنا واحداً في الله وكافوا اوليك

20 القديسين يقولون هذا وميخائيل رئيس الملائكة
يفرح معهم ليكمل همتهم ومن بعد هذا دخل مع
الذين معه الي المكان الذي هيوه له فلما دخلوا
اجلسوا رئيس الملائكة علي كرسي فقال لدوروثاوس
احضر الخوت من قبل ان تعملوا فيه شياً فلما
25 احضروه قال لدوروثاوس اجلس وشق بطنه. ففعل
كذلك فقال له الرئيس اخرج..... رآه فاخرجه وإذا

- Fol. 61 b. هو عظيم جدّا فقال له وما هو هذا يا سيدي
فقال له افتحه فلما فتحه دوروثاوس وجد فيه صرّة
داخله مكتومه بخواتيم فتعجب دوروثاوس فيما كان
وقال ما هو هذا يا سيدي الربّيس فقال له الارخن
5 الذي هو ميخائيل ان الحيطان الكبار هم هكذا يبتلعوا
كل شي يحدوه في المياه لكن افتح الصرّة حتي تري
Fol. 62 a. ما الذي هو داخلها فقال له دوروثاوس يا سيدي
وكيف يبتلعها وهي مكتومه فمد ميخائيل ربّيس
الملايكة يده واخذ الصرّة واذا هي مملوءة ذهباً
10 مختاراً فعدّهم فوجدهم ثلثمائة دينار وثلاثة قراريط
فاخذهم وزرع عينيه الي السماء وقال انت عادل يا
ربّ واحكامك مستقيمه ولا يخزون المتوكلين عليك
Fol. 62 b. فقال الربّيس لدوروثاوس وثاوبستا زوجته تعالوا
امامسي ايّها الاخوة الاحبا الاكلمكم انكم اناس
15 متواضعين ومن اجل انكم تعبتم بزياده الاجلي اليوم
في حجي اليكم ها الله قد اعطاكم هذا الذهب بهذه
الخواتيم لانّ هذا هو مال سيدي الملك وهذه خواتيمه
والان فعوض حبيبتكم وتعبيكم مع جنس البشر الذي
Fol. 63 a. صنعتهم معي ومعهم اليوم | انعم الله عليكم بهذه
20 الثلثمائة مثقال وهذه الثلاثة اثلاث خدّم اعط
واحد للمراعي وواحد للسماك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتم الشوب
عنه امس واعطيتموه للمقربان فثكروا وسجدوا امام
الربّيس اعني دوروثاوس وthaوبستا واجابوا تاييلين
25 ما هو هذا الذي تقولن لنا يا مولانا وسيّدنا الارخن
لعلك | اثبت الينا نحن عبيدك لناخذ منك شي

- اليس واجب علي كد انسان ان يخدم اجناد الملك
اليس اذت مُسلط علي اجسادنا لكي تصنع فينا
ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف
ايها السيّد الرئيس مقدار هذا العيد العظيم اليوم
5 وان هذا الخبز القليل الذي اكلته مع اقاربنا ليس
هو لنا لكنّه لله ولرئيس ملايكته الاطهار | ميخائيل
Fol. 64 a. الذي نحن نعيّد له اليوم * لكن ان كانت هذه
ارادتك يا سيّدنا الرئيس فنحن نأخذ هذه الاثلاث
فقط عوضاً عن الحروف والحوث والاخر نخلص به
10 الثوب كما اشترت * فاجابهم الرئيس الذي هو
ميخائيل وقال بالحقيقه وحق حياة سيّدك الملك لا
بد ان تأخذوهم كلهم ولا تفضّلوا منهم شيء وان
Fol. 64 b. كنتم تخافون من سيّدك الملك | ليلاً يسمع فيغضب
انا احتجّ عنكم عند سيّدك الملك وارضي قلبه ان
15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا
الحق انّ ليس هواله فقط نصيبكم منى اعطيه اليكما
لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس ممالككم
وكرامات عظيم اعظم من هذا لكن اتبلوا هذا فانه
Fol. 65 a. فايده * | فتعجب دوروثاوس وثاوبستنا زوجته لما
20 سمعوا هذا وقالوا له نطلب اليك يا سيّدنا ان لا
تضحك بنا نحن عبيدك ولا تكلّمنا بما يفوق
طبيعتنا متى جيّت الينا يا سيّدنا واعطيناك ذهب
حتى نأخذ فايده منك بالحقيقه لم نراك قط يا
سيّدنا ولم تدخل بيتنا ابداً ومتى راينا وجهك غير
25 اليوم فكيف تقول انك اخذت منا شيئاً | فاجاب
Fol. 65 b. الرئيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم ونكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مرّة في
 كل شهر ومن بعد مضيتي ترسلون الي مدينتي
 كرامات عظيمة الي سيدي الملك وقد فرغ ان يكتب
 5 اسمائكم عليهم جميعهم الي حين حضوركم عند | Fol. 66 a.
 سيدي الملك يعطيها لكم متضاعفة فاجاب دوروثاوس
 وثالوبستا تايلدين نطلب اليك ايها السيد الارخن
 اصنع معنا معروفنا وعرفنا اسمك لاننا مذعورين من
 اجل الكلام الذي ثلثته لنا فاجاب الربيس الذي
 10 عم ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي
 ان اردتم ان تسمعوا * انا هو ميخائيل ربيس
 السمايين والارضيين انا هو ميخائيل ربيس اجناد
 قوات السموات انا هو ميخائيل ربيس الذهور النيرد
 انا هو ميخائيل القوي مفرق الحروب كلها امام
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخائيل كرسي المملكة السمايه * انا
 20 هو ميخائيل ربيس الملايكة الواقفين بين يدي
 الله انا هو ميخائيل الذي يقدم قرايين وكرامات
 الناس الي الله الملك انا هو ميخائيل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخائيل ربيس
 الملايكة المهتم بكل البشرية باستقامة وخدمتكم
 25 انتم ايضا منذ صغركم والي الان ولا افتر عن خدمتكم
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما
 30 خدمتموني انا ايضا وسيدي بقوة عظيمة هل انسي
 قرايينكم او اترك عنى كراماتكم وصدقاتكم الذي

- تدفعوهم الله على اسمي * اليس انا كنت واقف
بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
Fol. 68 a. بسبب عادتكم في القربان والعيد اليس كنت معكم
في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
عنا رجاء صداقتك اليس انا كنت اراكم في الوقت
الذي اخرجتما ثياب بركتكما وابعتموهم من اجل
ترباني * اقول لكما انني موجود في هذا جميعه
Fol. 68 b. معكما ولم انس شيئا مما دفعتموه من منذ صغركما
10 والى الان لكني معترف بهم الجميع عنكم ثدام الله
الذي هو ملكي * بالحقيقة قد اخذتم مراحمكم مثل
هابيل ونوح وابراهيم لانكم دفعتم باستقامة طوباكما
والخير يكون لكما مثل اسمايكما كذلك ايضا بركاتكما *
لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستا
15 هي المؤمنه بالله انا هو رئيس الملائكة ميخائيل
القايم | بين يدي الله وقد صرت شفيعا فيكما عند
Fol. 69 a. الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما
وقرايينكما ومراحمكما واصعدتكم الي الله وهكذا ايضا
قرنيليوس انا الذي مضيت اليه واعلمته طريق الحياة
20 من قبل المعمودية التي نالها من بطرس الرسول
العظيم لا تخافا فانني لا افارثكما وقد اقتربت منكما
Fol. 69 b. عند سيدي بسبب قربكما مني ومن اجل مكبتكما
العظيمه في لانه مكتوب اقتربوا من الله يقترب الله
منكم والان يا دوروثاوس وثاوبستا اتبلا اليكم القوة
25 والرحمة من يدي لاني قد فرغت ان اقول لكما ان
هذه الفايده والتاج في يروشلیم السماويه مدينة

ملك السمايين والارضيين * قد فرغت ان اشكر
 لكم قدام الله عوضاً | من قرايينكم وصدقاتكم *
 فلما قال هذا اعطاهم الذهب والاسلام وصعد الي
 السماء والملايكة وكان دوروثاوس وثاوبستا ناظرين
 5 اليه بخوف حتى دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وثاوبستا كما امرهما رئيس
 الملايكة الاطهار ميخائيل واكملوا العيد بفرح واكلا
 فfol. 70 b. ومجدداً الله | ولم يكسلا في عملهما ومراحتهما التي
 يصنعانها باسم اله ميخائيل حتي اكملوا عمرهما *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطسُس من اهل
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة
ولم يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان
هذا مقيماً بين ائمه وكانت ارادة الله خلاصه * فلما
كان مرة وقد حمل تجارته في سفينة ومضى الي
مدينه من كورة فيلبايس تسمى فلونيه وكانت عبادة
10 الله في هذه ظاهره فلما دخل اليها | في الاول من
شهر هاتور فاقام في المدينه ليبيع تجارته فبلغ الي
اليوم الحادي عشر من شهر هاتور فلما كان وقت
الظهيرة في ذلك اليوم اجتاز ببيعة رئيس الملائكة
ميخائيل فراها وهي مُزينة بالقناديل والشموع تعجب
15 جداً وجلس في ذلك المكان وكان بتدبير من
الله لينظر كمال الامر فلما كان المساء نظر الي كل

- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الخافا
ويقولوا تراثيل حملوه فتعجب الرجل ومن زيادة
تعجبه رقد علي باب البيعه فاجتمع الكهنة وبقية
الشعب ايضا في الليل ليعملوا العيد * فتعجب
5 الرجل ايضا جدا لاجل ما سمع فلما كان باكرا حضر
ذلك الرجل الي اثنين مسيحيين سكان في تلك
المدينة وطلب اليهم قايلا * يا اخوتي ما الذي كان |
Fol. 93 b. وما هذا الرسم الذي كان في هذه المدينة اليوم
فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
10 عيد رئيس الملائكة الاطهار ميخائيل لانه | هو الذي
يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لهما الكاتب واين هو ذلك لا تكلم انا ايضا
معه واطلب منه ان ينقذني من كل شر فاجابا وقالا
له ليس يمكنك ان تراه الان حتي | تصير كاملا لكن
Fol. 94 a. ان اردت ان تصير مسيحيًا فاطلب منه وليس العبد
15 فقط تراه بل وسيده ايضا تنظر وتتعجب من عبده
وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
اخوتي اطلب اليكم ان تاخذوني معكم باكرا واصبر
نصرانيا وانا اعطيكم دينارا لكد واحد لان قلبي
20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر
تصير مثلنا حتي يصلي عليك انبنا الاسقف ويرشمك
ويعمّدك باسم الاب والابن والروح القدس فتصير
نصرانيا لكن طول روحك حتي ينفزع ابينا الاسقف
نحكلك اليه ويصيرك مثلنا اما هو فصنع كما قال له
25 وتاذا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا
Fol. 95 a. اخوتي الصالحين اتبلاني اليكما لكي الله | الذي فلتما

- لي من اجله يعطيكما اجركما فاقبلا به اوليك الرجلين
المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف
لذلك الرجل الكاتب من اي كورة انت فقال له اذا
من كورة انتيكي فقال له الاسقف قلبك راضي بان
5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان
Fol. 95 b. الذي قد رايتُه وسمعتُه في هذه المدينة اضطرنني ان
اصير نصرانياً فقال له الاسقف اي الة تعبد فقال
له انا اعبد الشمس فقال له الاسقف فاذا غابت
الشمس عن الارض وتلحقك شدة فاني تجدها
10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
وتعبدني انا اطلب اليك ان تصيرني نصرانياً مثل
رجال هذه المدينة كلهم فقال له الاسقف فهل لك
زوجه او بنون امّا هو فقال له ان زوجتي واولادي
Fol. 96 a. في مدينتي * فقال له الاسقف ان كان نعم فليس
15 نباركك الان ليلاً لا يرتضوا زوجتك وبنوك بهذا
فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
منك واما ان تحسدوك العبادة والصبغة التي نلتها
فان المخالفة الاولى لم تكن الا بالمرأة لكن ان
Fol. 95 b. ارتضوا بهذا فتعالوا اجعلكم مسيحيين فلما سمع
20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف
البركة وخرج واستعد ليحضر الي مدينته وان الشيطان
مبغض كل خير لما علم ان الرجل قد مال بقلبه
الي الله حسده ولما توسط البحر اقام عاصف شديد
الي ان صارت الامواج يعلوا السفينة حتي عن قليل
Fol. 97 a. 25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
الكاتب قايلاً يا سيدي يسوع المسيح عيني في

هذه الشَّدة العظيمة وانا اومن بالمجد العظيم الذي
رايته في بيعة رئيس الملائكة الاطهار ميخائيل الانى
انا واهل بيتى مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتا قايلا لا تخف فليس

5 شئ من الشر يصيبك ففي الساعة صارت الامواج
التي سكون وهدات السفينة وسارت مستقيمة وبامر
الله وصل الي مدينته ولم يصيبه شئ من الشر فلما
دخل الي بيته فرح فرحا عظيما وقص على اهله
العجوبة التي كانت في البحر وكلما كان منه في
10 مدينة قلونيه * ثم قال لهم ايضا بالحقيقة ان

الشمس التي نخدمها ليست هي الاله بل هي عبده
للاله العظيم السماني يسوع المسيح ابن الله الحى
ذاك الذي هو اله الكل الذي به كان كل شئ وكلهم
ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته
وقال لها ان كنتي انتي تطيعيني فقومى تعالي معي
ونصير نصاري ونتعبد للمسيح من غير ان نشك

20 البتة وان كنتي غير راضيه فانا اتركك وهوذا قد بقى
لي ثمانية الف مثقال اعطيك منهم الف مثقال
وابقى في عبادتك وانا امضى لكي انال مغفرة خطاياي
فقالته زوجته جيداً يا اخي وسيدي بالحقيقة كل
طريق تمضى فيه انا ايضا الي معك والموت الذي
تموت به انا ايضا اموت به * وهكذا جهزوا كل مالهم

وركبوا واتوا الي مدينة قلونيه بمعاودة الله لهم
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

- الي الاسقف واعلماه ان هذا ذلك الرجل الذي اتا
 زمانا لكي يصير نصرانياً فيها هو قد اتا وزوجته
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحاً
 عظيماً جداً من اجل رجعة نفوسهم * فلما دخلوا
 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا
 نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ابينا
 وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الاردن
 في بيعة رديس الملايكة ميخائيل ووعظ الرجل وزوجته
 واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن
 10 والروح القدس وكان اسم الكاتب اولاً كثنسون فغيره
 واسماه مثاوس ودعا اسم زوجته السلامة * واربعة
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
 يوسف والرابع دانيال ثم قدّم القديس وناولهم
 من السرير المقدسة جسد وم ربنا يسوع المسيح *
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف
 وهو يعظهم بكلام الايمان المستقيم فاما مثاوس
 Fol. 100b. الكاتب من زيادة الفرح الذي ادركه دفع ستمائة
 مثقال لبيعة رديس الملايكة عن خلاصه بعد هذا
 تزودوا البركة من الاسقف ليضموا الي مدينتهم
 20 فشبّعهم رؤسا المدينة وجميع الشعب بفرح عظيم
 وبمشيئة الله ورجعوا الي كورتهم مسترشدين برديس
 Fol. 101a. الملايكة الاطهار ميخائيل فلما مضوا الي بيوتهم
 صنعوا عيداً عظيماً لاهلهم وفرقوا صدقات عظيمة
 للمعاجزين والارامل والايتام وكان اهل الكورة يتعجبون
 25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
 جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مثاوس
 وصل الي الساعة الحادية عشرة واخذ اجرة النهار
 كآله بطلبات رئيس الملائكة ميخائيل فآما اولاده
 الصغار وآمهم فلم يملّوا من الخيرات التي يصنعوها
 5 أكثر من زمان حياة آبيهم فآما الشيطان وجنوده
 فلم يهتمل ما كان يرا من الخيرات التي يصنعوها
 هؤلاء القديسين بل اقام اهل المدينة عليهم وجعلهم
 يبغضوهم بغضه شديده فقاموا عليهم واخذوا اموالهم
 بالظلم وكلّما كان في مخازنهم * فقال يوحنا لآمه
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات
 آيينا فقوموا بنا نترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فانه مكتوب في الانجيل
 المقدس اذا طردوكم من هذه المدينة فاهربوا الي
 15 اخري وها هوذا هم قد طردونا واتعبونا فلتكن ارادة
 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 20 اولًا فلم يهتمل الشيطان هذا لكنه قلق لانه كان
 ينظر ان القديسين يعطوا الصدقات بآمانه ولم
 يعلم ان رئيس الملائكة الاطهار ميخائيل كان يفتح
 25 وهو فكان يزيّر كالاسد فلما مضت ايامًا قليلا دخلوا
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم
 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي
 المسلط علي تلك المدينة بهذا فسال الوالي عن
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

Fol. 101b.

Fol. 102a.

Fol. 102b.

Fol. 103a.

- Fol. 103b. وكلفوهم ان يبعثوا عن اذية ذلك الرئيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان وصار يمشى في المدينة كلها ويصرخ قايلا انا اعرف من سرق اذية سبلون الارخن * لاني ارا هولاي الاربعة 5 صبيان الغربا الذي اتوا الي هنا في هذه الايام هم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا اعلموا به الوالي وفي الساعة جذبوهم بشعور رومهم كما امر الوالي 10 وجاءوا بهم امامه وكانوا يجذبوهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قايلا * لا تخافوا يا اولادي لان الله الذي امتا به وعظيم رومسا ملايكته الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه وفيما هي تنكلم بهذا 15 15 كان نحوهم صوتا من السماء قايلا لا تخافوا فاني لا ادع شيئا من الشر يصيبكم انا هو ميخائيل حائظكم من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبه بوزير الملك واتا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي 20 20 ويجلس لكي يسمع هو ايضا هذا الاحتجاج اما هو فجلس * فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان اعد بكم اما هم فاجابوا قايدين حتى هو الرب الاله المسيحيين وجد اعظم رومسا ملايكته الاطهار ميخائيل 25 لم يتفق لنا مثل هذا الامر ابدا فقال رئيس الملايكة ميخائيل للوالي انا اعرف كيف يظهر الحق * ليمسك

الاصغر في اخوة هؤلاء القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب هؤلاء الناس ويصرخ
قايلا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر
5 الحق * ولموت امر الوالي ان يؤخذ الابن الاصغر

Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال رئيس

الملايكة ميخائيل ثم صرخ قايلا باسم سيدي يسوع
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتا وكث
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء * وهؤلاء الصبيان ابرياء كل ذنب فنزلوا الوقت

Fol. 106b. الي اسفل الدهليز فوجدوا العملة كلها واعلموا

الوالي بالذي كان فتعجب جدا فحول وجهه مستكيا
ان كيف يقول الذي كان لذلك الوزير الذي هو
15 ميخائيل ثم لم يعلم الي اين مضى حينئذ تعجب
جدا واطلق الاربعة صبيان وهم يريين فدخلوا الي
بيوتهم وهم معجدين لله ورئيس الملايكة ميخائيل
فاما القديسين فلم يملوا من الخيرات التي يصنعوها
مع كل احد حتى ان الجميع تعجبوا من سيرتهم

Fol. 107a. 20 الصالحة وكان ايضا من بعد زمان مذ كان هذا

سعى انسان في رجلين عند الملك ان له عليهما
دين قديم * فسلم الملك الرجلين الي اجناد حتى
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه
وان القديس يوحنا وجدهما صدغه فراء الاجناد
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي

Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المائتي مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسنقتلهم فطلب يوحنا الي الجندان يتناثوا قليلا 5 الي ان يعود اليهم اما هو فمضى واحضر المائتي مثقال ودفعها لهم وعثق اوليك الرجلين والاربعة اجناد المترسمين بهما دفع لكل واحد منهم مثقال فلم Fol. 108 a.

تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبة جدا بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك الرجل ليذهب الي بيته | وبينما هو ماشي في شوارع Fol. 108 b.

15 المدينة فلدغته عقرب فوقع ميتا في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتا فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكرا ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها قايلا ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنطس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكنتفين اليدين

- التي خلف وان يعملوا في اعنائهم جنازتهم فنجوا وبهم
 واوقفوهم امام الملك فكان نكسهم صوتا قايلا لا
 فكافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 5 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة
 ميخائيل بشبه اميرا كبيرا لملك الروم واثنى * فلما
 راه الملك كسنتس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة
 ميخائيل الصبيان | قيام قال للملك كسنتس ما هو
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان
 يموت واحدا ولم نعلم ما الذي كان منه فنكسر
 15 الرجل الميت في الوسط ونساله فيكلمنا | ويخبرنا
 من الذي قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضا ذلك الرجل الميت الي هاهنا ونساله وهو
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا | ما الذي كان منك ففعل الفتى الصغير
 هكذا وان الله محب البشر المريد ان يتمجد اسمه
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخرى وعاش من اجل خلاص الملك والجمع
 كله الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل

لك ايّها الملك كسنتس لانك تجاسرت وجلست مع
 رئيس الملايكة ميخائيل رئيس اجناد القوات
 السماوية | ان هؤلاء الرجال الذين اتهمتموهم هم
 صديقين وابريا من الذنب وليس هم الذين قتلوني
 5 لكن عقرب لدغني فميت لكن لاجل صفوة هؤلاء
 الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
 الي رئيس الملايكة الاطهار ميخائيل والان فقد رايتهم
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم
 هذه اللذات وهذه الاصنام الميئة التي لا ربح فيها
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا
 فادركتني نعمة عظيمة لانني رايت رئيس الملايكة
 ميخائيل من اجل هؤلاء الرجال الابرار * وفي تلك
 الساعة ارتفع رئيس الملايكة صاعدا بمجد عظيم
 والملك ينظره وكل الجمع وهو صاعدا الي السماء
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
 كبير اطمأن قلب الملك من الخوف ومن ذلك الامر
 المعجب الذي راه وقام وقيل ثم يوحنا قايلا مباركة
 هي الساعة التي دخلتم فيها الي هذه المدينة
 20 اطلب اليكم ان تعترفوني الالهكم الذي امنتم به
 لنؤمن نحن به ايضا فنخلص * فقال لهم يوحنا
 نحن مؤمنون بالرب يسوع المسيح ابن الله الحي
 فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي
 25 للملك قم فاكتب لملك روميه قسطنطين واعلمه
 بكل شئ واطلب اليه ان يرسل الينا واحدا من

Fol. 111 b.

Fol. 112 a.

Fol. 112 b.

Fol. 113 a.

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
 القدس فكتب الملك كسنطس الي الملك قسطنطينوس
 قايلاً له هكذا كسنطس الذي يقال له ملكاً | استنجرا Fol. 113b.
 وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع
 5 المسيح السلام لك ان نعمة عظيمة قد ادركتنا من
 قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام
 الظلمة واعادنا اليه من قبل صلاحيته الكبيرة
 وطلبات رئيس الملائكة الاطهار ميخائيل هذا الذي
 جعلني مستحقاً ان انظره بعيني وجعل الهيئ
 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعداً Fol. 114 a.
 بمجد عظيم ونحن باجمعنا فنظره والان نطلب الي
 سيادتك ان ترسل الينا واحداً من الاساقفة الذي
 عندك ليضي لنا بالامانة المستقيمة ويعرفنا نحن
 ايضا الطريق الموديه الي الله ويهب لنا الخاتم
 15 المقدس واذا فعلت معنا هذا تنال اكاليلاً عظيمة
 عند المسيح علي هذا الامر كن معانا ايها الملك
 الالهي بقوة المسيح ملك الكل وباجتهاد عظيم | Fol. 114 b.
 اخذ الملك البار قسطنطين الكتب فقراهم وتعجب
 جداً مما كان وجد الله * وباهتمام عظيم كتب الي
 20 القديس يوحنا رئيس اساقفة افسس هكذا * قبل كل
 شيء اقبل يديك الطاهرين اللتين يقلبوا جسد ابن
 الله * انه بالحقيقة صار الينا فرح عظيم من الله
 هوذا انا ارسل اليك انت ايضا فانني عارف انك تفرح
 بزيادة | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك Fol. 115 a.
 25 كله ان تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتيباس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسة وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b. يصير لك افكاراً عند الرب | وعند ملايكته الاطهار
- 5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس
اساقفة افسس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جداً على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسيين
Fol. 116 a. 10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا
استعداد الهيكل وهي مايدة ذهب واربعة كاسات
فضة وثلاثة كاسات ذهب وملعقة من الحاجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القناليقون وعلي الجملة كل استعداد البيعة ثم ساروا
15 في الطريق وهم يصلّوا بفرح فلما قربوا من المدينة
Fol. 116 b. عرفوا الملك | بحجي رئيس الاساقفة والذين معه فخرج
الملك وبيوحنا وكل جماعة المدينة لينتلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحمنا الله وهكذا مضوا | الي مدينة بيهو
عظيم وان الملك سال رئيس الاساقفة وادخلوا الي
القصر لان المدينة لم يكن بنى فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنكح رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتى ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضا يعمل ببديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوما | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديس والدة 10 الاله مريم فلما راي كثرة الجموع يعمدون قال للملك في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنائس ولم يكن فساتى فاجاب الحكيم يوحنا وقال للملك ولرئيس الاساقفة انا اقول ان هذه البركة الماء التي هي شرقي المدينة انها 15 مستحقه لهذه الكرامة العظيمة وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه قايلا هذا هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفسائى كلهم وكانت اعجوبه عظيمه في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانطرحوا كلهم في الماء وهم يصرخون قائلين فنصغ باسم الاب والابن والروح القدس ثم اعتمد

الملك وكل الجمع واقفا بهم رئيس الاساقفة الي الكنيسة
 وتسم | يوحنا اسقفا لهم واخوته الثلثة تسم احدهم Fol. 119 b.
 تسيسا والاثنين الاخر شماسه * وكان للملك ابنا
 اسمه اقلاس نصيره شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم رئيس الاساقفة بالقربان فرفعه
 على المذبح وقُدس عليه * فتعجب الملك وكل
 Fol. 120 a. الجمع | ممّا رأوا وسمعوا لانهم لم يسمعوا كلام هكذا
 ابدا ولم يروا هذا المثال البتة وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اونييميه زوجة ارسطرخوس
الامير هذا الذي وآله الملك العابد اثوريوس على
جزيرة الاتركي انتم تعرفون كلكم ايها الشعب المكتب
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كل احد ان صلواته وصدقاته صعدت قدّام
5 الله مثل | ثرنيليوس زماناً كان هذا الرجل المكرم
Fol. 133b. ارسطرخوس اميراً ومنذ اخذ المعمودية المقدسة من
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتقر من
الصدقات والقرايين في كل اثني عشر من الشهر
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي
10 وعشرين من الشهر باسم العذري الطاهرة مريم
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح
Fol. 134a. وكان يعطى القرايين | والصدقات التي لا عدد لها
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع
هذا زماناً كبيراً من بعد كمل زمانه ليُمضي الي
15 المسيح مثل كل انسان فدعا اونييميه زوجته وقال لها

- يا اختى هوذا انتي ترى ان زماي قد تمّ لامضي
 الي الرب كمثلي ابائي كلهم * وقد سمعتي انتي كل
 Fol. 134b. التعاليم المكيبة التي اوصانا بها | الاب الطوباني
 يوحنا هذا الذي به استمنأت هذه الجزيرة كلها
 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في
 بيتك يقول ان ليس شيء اعظم من المكيبة وايضا قال
 ان للرحمة فخر في الدينونة وعلي الجملة بقية وصاياه
 المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
 ذلك العظيم يوحنا * وايضا هوذا انا اوصيك وقد
 Fol. 135a. جعلت الله رقيبى | وامامي من قبل خروجي من
 10 هذا العالم انك لا تفتري ولا تتركى ما كنا نصنعه الان
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة
 الاطهار ميخائيل والحادي والعشرين عيد الملكة ام
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلمة
 15 واحذري ان تحقري قربان رئيس الملائكة الاطهار
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعلة يطلب
 عنا امام الله ليصنع معنا رحمة صدقة ويقبل اليه
 نفسى الشقية فاما تلك المرأة الحكيمة فقالت لبعليها
 يا سيدي واخي حتى هو الرب الذى امنا به اننى لا اترك
 20 خلفى شيء مما اوصيتني به لكنى ازيد عليه بالاكثير
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكمله
 Fol. 136a. لي من قبل ان يدفن جسدك اما هو فقال | لها كل
 شيء تريد به قوليه لي وانا اكمله لك بمشيئة الله
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة
 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 وتعطيها لي لاجعلها في قيطونى الذى انام فيه

- وتسلمني له كالوديعه لكي اذ خرجت من الجسد
 يكون لي حارساً ومنجياً من كل الافكار الشريره
 الشيطانيه | اذنك اذا خرجت من الجسد اكل خبزي
 باليكما ووجع القلب لان منذ الوقت الذي يمضي
 5 زوج المرأة عنها ليس يبقى لها رجا في الحياه مرة
 اخوي وتكرن تشبه جسد بغير راس وجسد يعدم
 الراس هو ميت وحده * لان الحكيم بولس فرغ ان
 يقول ان راس المرأة بعلها وامراة بغير زوج تشبه
 سفينه بغير مدبر مستعده للغرق | وكل الركب فيها
 10 فالان يا سيدي واخي كما انك لم تكزن قلبي البتة
 بكلمة فهذا الذي سالتك منك ايضا لا توجعني بسببه
 ليكون رئيس الملائكة الاطهار ميخائيل حافظا لك *
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
 ملايكة الاعظم ميخائيل فلما سمع الاسفهلار ذلك
 15 الكلام عجل ليكمل ما سالتك وللوقت من الساعة امر
 ان يوتا اليه مصور حكيم فامر ان ينقش شخص
 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 ويطلبه بالذهب المختار والحجارة الكريمه فلما كمله
 ودفعه اليها فرحت به جدا كمثل من وجد غنايم كثيره
 20 كما هو مكتوب وقالت له يا سيدي الاخ لتدركني |
 رحمتك وتسلي في قلبي في هذا الكلام الاخير لكي
 اذا تخلص قلبي وصرت ضعيفه فلا ينور على شيء من
 الامورات من بعد دفن جسدك * فقال لها كلما
 تتمتيه انا مستعد ان اكمله لك كما تعلمي انني لم
 25 احزن قلبك في امر من الامور البتة اما هي فقالت
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

Fol. 136b.

Fol. 137a.

Fol. 137b.

Fol. 138a.

- مِيخَائِيلَ هَذَا الَّذِي صَوَّرْتُهُ لِي فِي هَذَا الْمَلُوحِ الْخَشَبِ
 138b. Fol. 138b. وَتَطْلُبُ إِلَيْهِ عَنِّي لَكِي | يَكُونُ لِي عَضْدًا إِلَيَّ يَوْمَ
 مَمَاتِي لِأَنَّ بَعْدَ خُرُوجِكَ مِنَ الْجَسَدِ لَا يَبْقَى لِي رَجَاءٌ
 إِلَّا بِاللَّهِ وَرَبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ لِأَنَّكَ تَعْلَمُ أَنَّ
 5 الْامْرَأَةَ الْأَرْمَلَةَ تَأْكُلُ خُبْزَهَا بِالْيَكَا، وَالتَّنْهَدُ فَلَمَّا
 سَمِعَ ذَلِكَ الْأَمِيرُ هَذَا تَأَلَّمَ لِأَجْلِ هَذَا الْكَلَامِ الْمَرَّ
 الَّذِي قَالَتْهُ لَهٗ لَكِنَّهُ تَعَجَّبُ مِنْ عَظَمِ أَمَانَتِهَا فِي
 139a. Fol. 139a. رُبِّيسِ الْمَلَائِكَةِ الْأَطْهَارِ مِيخَائِيلَ ثُمَّ أَمْسَكَ إِبِيدَهَا وَسَلَّمَهَا
 لِرُبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ الَّذِي نَقَشَ صُورَتَهُ فِي الْمَلُوحِ
 10 الْخَشَبِ وَصَرَخَ قَائِلًا يَا رُبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ الَّذِي
 قَتَلَ الثَّعْبَانَ الْأَوَّلَ الَّذِي زَرَعَ الْعَظْمَةَ وَقَاوَمَ سَيِّدَهُ
 فَرَبَطَهُ وَجَعَلَهُ فِي الْبَحِيرَةِ النَّارِ الْمَمْلُوءَةِ مِنَ النَّيِّرَانِ
 وَالْكَبْرِيتِ آيَتَهَا الْمَسَاجِدَ فِي كُلِّ حِينٍ أَمَامَ الْأَبِ الصَّالِحِ
 139b. Fol. 139b. مِنْ أَجْلِ جَنَسِ الْبَشَرِ شَبَّهَ وَصُورَةَ اللَّهِ | ضَابِطَ الْكُلِّ
 15 هَا أَنْذَا اسْتَلَمَ إِلَيْكَ الْيَوْمَ أَوْغِيْمِيَهَ زَوْجَتِي كَمَثَلِ الْوَدِيعَةِ
 لَكِي تَكْرُسُهَا وَتَنْجِّيْهَا مِنْ كُلِّ الْمَوَامِرَاتِ الشَّيْطَانِيَةِ
 الَّتِي يَتَتَبِعُهَا عَلَيْهَا وَإِذَا طَلَبْتَ إِلَيْكَ تَعِينُهَا وَتَسْمَعُ
 لَهَا وَتَخْلُصُهَا لِأَنَّ لَيْسَ لَنَا رَجَاءٌ إِلَّا بِاللَّهِ وَإِيَّاكَ فَلَمَّا
 سَمِعْتَ أَوْغِيْمِيَهَ فَرَحْتَ جَدًّا وَوَقَفْتَ بِأَمَانَةٍ عَظِيمَةٍ أَنَّ
 20 لَيْسَ بَقِيَ سَيِّئٌ مِنْ حِيلِ الشَّيْطَانِ يَقْدِرُ عَلَيْهَا مِنْ
 ذَلِكَ | الْوَقْتُ لِأَنَّ رُبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ صَارَ
 140a. Fol. 140a. لَهَا حَارِسًا * وَمِنْ بَعْدِ هَذَا أَخَذْتَ صُورَةَ رُبِّيسِ
 الْمَلَائِكَةِ الْمَنْقُوشَةَ فَاقَامْتَهَا فِي الْقَيْطُونِ الَّذِي تَنَامُ
 فِيهِ وَصَارَتْ تَرْفَعُ أَمَامَ الصُّورَةِ نَخُورًا فَايَقُ وَقَنْدِيلَ
 25 مَوْقُودًا أَمَامَهَا لِيَلَّا وَنَهَارًا بَغَيْرِ فِتْنَةٍ وَكَانَتْ تَسْجُدُ لَهٗ
 ثَلَاثَ دَفُوعٍ فِي كُلِّ يَوْمٍ وَتَسْأَلُهُ أَنْ يَعْينَهَا * وَكَانَ

Fol. 140b. من بعد هذا | افتقد الله الامير ارسترخوس العابد
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
طريق ساير الناس فاما اوفيميه المرأة الحكيمه¹
زوجة ارسترخوس الامير فلم تملّ من الصدقات
5 التي تصنعهم والقداسات التي كان ارسترخوس
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار
ميخايل * وكانت مسرعه في ان تزيد عليهم

Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى *
وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراء
10 تعملهم باسم رئيس الملائكة الاطهار ميخايل فحسدها
واراد ان يضيع اجرها الذي كانت تترجاه من الله
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين
اخر في شكل عذارا الابسين اساكيم ذهب وجا فوقف

Fol. 141b. عند باب بيتها وارسل اليها جاربه قايلا اذهبي
فقولي لافيميه النقيه زوجة ارسترخوس الامير ان
هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
لك هي وبنتها معها وان تلك الامراة الحكيمه لما
سمعت هذا الكلام خرجت الي الباب الرابع من
20 بيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه

Fol. 142a. فخرجوا العبيد فرآوه واذ هو الشيطان قايما متوشحا
باسكيم زور * فسجدوا له فامروه بالدخول هو والذين
معه * فدخل الشيطان ووجهه مطرق الي الارض كانها
راهبه بالحقيقه والذين معه عملوا هم ايضا هكذا فلما

¹ On the margin المحترمة.

- راتهم اوفيميه البارّه وهم بهذا الشكل هكذا تعجبت
 جدّا من عظم تواضعهم فقامت وامسكتهُ لانه كان
 ف01. 142b. لابس شكل امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكه ميخائيل خاف
 5 ذلك الشيطان ان يدخلهُ هو ومن معه فاما تلك
 الامراة الحكيمه فكانت تكرمهم قايله اصنعوا محبة يا
 احباي الاخوات وادخلوا الي هذا القيطون لتحلّ (sic)
 صلواتكم المقدسه فيه الانبي اشهد لكم الله عليّ
 ورئيس ملايكته الاظهار ميخائيل ان مذ يوم توفي
 10 زوجي الطوباني ارسطرخوس والي الان لم يدخل
 انسان قط من داخل باب هذا القيطون الا جوازي
 خاصه الذين يخدموني في حاجة الجسد والنسوان
 اقاربي المتقيّات الاتيات الي ليتفقذني كحبة الله *
 فاجاب الشيطان المنشبه بالراهبه قايلا لماذا لم
 15 يدخل رجلا البتّه من داخل قيطونك وكل مكان لا
 يكون فيه ذكرا ليس يكون معونة الله فيه * وجميع
 F01. 143b. النسوة اللاتي على الارض متزوجين سوا امراة واحدة
 وهي مريم ام المسيح * واذا اردتي مرضاة الله من
 كل قلبك فانا ابشر عليك با مر صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد اللوروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك
 F01. 144a. انوريوخس هو نسبي وهو قريب الملك في جنسه
 وقد ماتت امراته قبل هذه الايام وعند ما سمع بنياح
 زوجك ارسطرخوس الامير المحلّ قال ليس هو عدل ان
 25 اتزوج امراه حقيره دون كرامتي لكن اثم فاتزوج
 اوفيميه البارّه وهي انتى واثم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسي معه فاذك كبير في البلاط
والملك يحبة جدا * ولموت اوزاها ذهب كثير وفضة
وحلى ذهب يقصد تطعيمها بخيله الشريد وان العفيفة
5 اجابت بوداعة عظيمه كيف يمكنني ان اعمل امرا
هكذا من ذاتي وحدي دعيني حتي امضي واستشير
كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه
من الجسد فان امرني ان اقيم مع زوج فاننا اقيم
10 من غير تشكك واذ لم يامرني بذلك فلا افعل شيء
من ذاتي ابدا فاجاب الشيطان قايلا واين هو ذلك
الكفيل فقال اوفيميه ها هوذا داخل قبطوني معي
منذ يوم سلمني له زوجي يحرسني ليلا ونهارا والي
هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
انك قد وضعتي في قلبك ان تكلمي وصايا الرب
15 فيها هوذا قد صرتي مدانه بهم كلهم لان الرب قال
ان الذي يسقط في وصية واحده فهو مدانا بالكذب
اما تعرفي ان الله يبغض الكذب جدا وداوود ايضا
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب غمتي اعتمدتي الكذب فان الله يهلكك
20 سريعا الم تقولي لي عن قليل ان من يوم خرج
زوجي من الجسد والي هذه الساعة لم يدخل رجل
واحد الي قبطوني حتي ولا عبيدي فاجابت اوفيميه
قايله اني انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبرئيس ملايكته الاطهار ميخائيل الذي قتل الحية
الاولي ان من يوم توفي الطوباني زوجي والي هذا

Fol. 144b.

Fol. 145a.

Fol. 145b.

Fol. 146a.

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قيطوني
ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي
فاجاب الشيطان المتشبه بالراهبه وقال لا وغيمة الم
تقولي من الاول انه منذ تنبّح زوجي لم يدخل الي
5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملتني
الاثم اذ حلفتى كاذبه الم تقولي لي عن قليل دعيني
اولا ادخل الي | قيطوني لاستشير كفيلى الذي سلمني
زوجي له من قبل خروجه من الجسد اليس الكفيل
رجل هل يوهن كفيل علي امرأة قط هوذا الرجل
10 الان داخل قيطونك وقد وجدته انا من داخل
مخدعك فالا قد كذبتني واقسمتي كذبا وانا فلا
اقبلك البتة ولا اخذك لقريبي ولو دفعت لي جميع
ما لك اما اوغيمة فضحكك ضحكا روحانيا وقالت
Fol. 147b. للشيطان المتشبه بالراهبه يا اختي ان هذا الامر
15 عسر عليّ معما ان ليس هذا المال ولا هذا الكلى
الذي احضرتك معك فقط بل ولو اعطيت بالكفيلة
الاموال والتكف التي في قصر الملك البار انورديوس
وجميع زينته وكل كنوز العالم لا يكون لي ان اخالف
Fol. 148a. العهود التي قررتها مع الطوباني بعلي ارسطرخوس
20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضي
اليه طاهره من كل دنس واذا قلت ان كفيلى داخل
قيطوني لم اكذب فان الكفيل الذي سلمني اليه
سيدي وبعلي هو اشد من كل الكفلا الذي للعالم *
فانه غير محتاج ان يعرّفه احد عن خطيه | ولا عن
25 صلاح ومهما اضمرناه او فكّرناه في قلوبنا وحواسنا
يعلمه الموت وان خطر ببال احد فكر شيطاني

فيمضي ويتوكل¹ ذلك الكفيل للوقت ويستشفع باسمه
 خاصه وان احتاطت عساكر الشيطان احد وسيجت
 عليه فياتيهِ ومن ساعته يتفرقون مثل الدخان
 Fol. 149a. وان اخترتي يا اختي فاننا اسلمك لذلك الكفيل
 5 ليكون لك انتي ايضا معينا الي يوم خروجك من
 الجسد * ومن بعد موتك ايضا يسلمك الي اذله
 الصالح مثل قربان طيب وترثين الحياه الموبده
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
 اريني انا ايضا هذا الرجل فانه كما تقولين عظيم
 10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا
 لنكول وجوهنا لناحية الشرق ونصلي صلاه امام
 الرب وتعتري لذلك الكفيل بما قد اضرته في
 قلبك وتقولين هكذا * اللهم اغفر لي عما اضرته في
 هذا الكفيل وهذه المرأة التي سلمها زوجها لى وانني
 15 لا ارجع افكر هكذا في قلبي بقدوس الله ابدا فاذا
 انتي اعترفتي هكذا انا اريك الكفيل مواجهه ومن
 Fol. 150a. بعد ذلك تسالينه في معونتك واسعافك فقال لها
 الشيطان ان علي وصيه من قبل ان اتوسخ بهذا
 الاسكيم المقدس انني لا ابسط يدي للمصلاه حتي
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين اذ
 لم يكن متشكل بشكلنا فاجابت اوفيميه وقالت
 للشيطان انك قد قلت لي ان من حفظ الناموس
 كله ويسقط في شئ واحد فقد صار مدانا بالكل
 Fol. 150b.

¹ ويقصد On the margin.

- فهوذا انتنى تد وقعتنى من فمك وحدك وخالفتي
وصايا الربّ التي اوصا بها رسلك القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التي
خالفتها اعلمينى بهم ليلا اتيم عليك حرب عظيم
5 للموت ان لم تظهر بهم لى الان فاجابت اوفيمية
Fol. 151a. وقالت لذلك الشيطان اليس في الاول اوصا مخلصنا
الصالح تلاميذه عند ما ارسلهم ليكرزوا قايلاً وايّ
بيت دخلتموه فسلموا عليه وقولوا السلام لهذا
البيت فان سلامكم يكلّ عليه وان كان لا فسلامكم
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا
Fol. 151b. الذين لا يعترفون بان المسيح جاء بالجسد ان
قال كلوا مما يقدم لكم وكلوا بغير فحش وكلوا
بشكر وقد اوصانا الرسول ايضاً في رسايته قايلاً هكذا
15 صلّوا بلا فتور واشكروا في كل شيء وان رجال الله
ايضاً يصلّون علي الدوام ليلاً ونهاراً فان كنتى
انتى امرأه وليس غيك شيء من اصل المكر فانفضى
Fol. 152a. بنا نصلى ومن بعد الصلاه انا احضر لك ذلك
الكفيل ونراه ونسلم عليه ثم لفم وان كنا غير
20 مستحقين لنظر وجهه * فلما علم الشيطان انّ
اوفيمية قد حصرته من كلّ جهة احتار كيف يهرب
فبدا يغيّر شكله وتشكّل بشكلٍ شنع جداً * وانّ
تلك المرأة الكريمة اوفيمية لما رأت انّ شكله قد
Fol. 152b. تغيّر خافت جداً | وصرخت قايلاً يا ربّيس الملائكة
25 ميخائيل اعنّى في هذه الساعة الشديدة يا من
سحق كل قوة العدو اعنّى فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمني اليك قبل خروجه من الجسد
لكي تكبرسني وتكون لي حصنا منيعاً من كل
مضرات العدو ولما قالت هذا رشمت ذاتها باسم
الاب والابن والروح القدس | وفي تلك الساعة انحل
Fol. 153a. 5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
ومن بعد ذلك برز لها الشيطان بشكل
انسان حبشي شنع جداً وعليه جلود المعري وعينيه
مملوه دماً وشعر راسه مثل شعر خنزير بري وفي يديه
Fol. 153b. سيفين مسلولة يلعبان جداً * فوقف | امامها وكانت
10 رايتها فايدها امامها كثيراً فلما راته اوفيميه انه قد
تغير في شكله ذهبت للموت ودخلت الي قيطونها
ومسكت المثل الذي صورة رئيس الملائكة ميخائيل
مصورة فيه وكانت تعانقه وتصرخ قائله يا رئيس الملائكة
الاطهار ميخائيل اعني ونجني من هذا المكاروان
Fol. 154a. 15 الشيطان وقف خارجاً | من باب القيطون فانه لم
يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل
الذي مله وجعل اصابعه في انفه وصاح من انفه
صارخا قايلا الغوث ما الذي افعله ياوفيميه دخلت
اليك اريد ان اطعك واحذتك الي الهلاك معي
20 فغلبتيني بهذا اللوح الخشب الذي مسكتيه انا من
Fol. 154b. الاول حركت شعب اليهود علي ماسيا | الذي يدعى
المسيح ظاناً اني ابطل قوته فذلني وكل قوتي عند
خشبة الصليب ومنذ البدء انا الذي اطعيت ادم
وحوا وصيرتهم خالفوا وصية الله وغرتهم من
25 الفردوس والمسكن النورانيه وانا ايضاً الذي اطعيت
الملائكة حتى سقطوا من مجدهم انا الذي جعلت

- الجبابة اخطوا حتى مكفهم الله بما الطوفان
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم Fol. 155a.
 وزاوين ان يصنعوا هذه الاثام حتي امطر الله عليهم
 نارا وكبريتا ومكفهم وانا الذي علمت اربال الخطا
 5 وقتلت احاب معها بمخالفتها وانا الذي هيئت
 بني اسرائيل على هرون حتي كلفوه ان يصنع لهم
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي
 الجملة انا الذي جعلت كل الخطايا يا ميخايل Fol. 155b.
 انت الذي اسقطني من السماء وملايكتي والقيتني في
 10 البكرة النار المتوقده * يا ميخايل ها قد تركت لك
 السماء والارض وصرنا نتطير في الجو وحدنا ونصيد
 الذين نقدر على صيدهم واحد بالزنا واخر بالفسق
 واخر باليمين الكاذب واخر بالنميمة واخر بالمكر
 واخر بالكيل واخر بالكسد واخر بالاحتقاد واخر
 15 بالسرقة وان علمنا اننا لا نقدر علي احد | نصيده Fol. 156a.
 هكذا جلبنا عليه نومًا ثقيلاً حتي لا يسهر يصلي
 علي خطاياه ولا مره واحده فالان هوذا قد تركنا لك
 السماء والارض حتي لا ننظر وجهك لان صورتك
 مخيفه لنا جدا وحليتك التي هي مصوره في هذا
 20 الدوح الخشب المذهب منقوشه للاشقيّه غلبت
 بهذه القوه العظيمة اليوم خشبه عملت صليب
 فخطمت اصلي قبل اليوم وخشبه ايضا | منقوش Fol. 156b.
 فيها صورتك يا ميخايل هي التي منعنتني وغلبتني
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم
 25 مع اوزيميّه يا للمعوث اليوم فان ميخايل اتعبني
 من كل جهه ما الذي اعلم يا اوزيميّه وانتى تقولى

- انني ما اقدر عليك لانك قد تعلقتي بهذا اللوح
الذي في يديك فان كان نعم فاعلمني انني اتى
اليك في يوم لا تعرفه وهو الثاني عشر من ابوانه
في ذلك اليوم يكون ميخائيل وجميع الملائكة
5 يجتمعين ساجدين خارج حجاب الاب من اجل
مياه نهر مصر والاجل النداء والامطار فانني اذا اعلم
هذا انه يقيم ثلاثة ايام وثلاثة ليال لايفتر من الظلمه
ساجداً من غير ان يرفع راسه حتي يستجيب الله
له ويهبه جميع مسالاته هوذا انا اجيبك في ذلك
Fol. 157b. 10 اليوم واهبي قوات عظيمه وامسك هذا اللوح الذي
في يديك واجعله جزواً جزواً على راسك حتي انظر
اين تتجدي ميخائيل رئيس الملائكة لمعينك في
ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
صورة رئيس الملائكة ميخائيل وطردته بها حتي
15 خرج عن باب القيطون وفي تلك الساعه صار غير
طاهراً امامها فلما تلك المرأة الكريمة اوفيميه
Fol. 158a. فصارت تصنع طلبات عظيمه وصلوات كثيره ليلا
ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذي
قال لها انني انيك فيه واحاربك وهو اليوم الثاني
20 عشر من ابوانه وكانت تطلب من الله ورئيس
الملائكة ميخائيل المعونه والظفر فلما كان في الثاني
عشر من ابوانه عيد رئيس الملائكة ميخائيل اعدت
اوفيميه كل ما | تحتاج اليه لعيد ميخائيل من
Fol. 158b. القربان والخمر للشعب في الكنيسه وهبت لالاخوه
25 في بيتها بعد البركه وعلى الجملة اعدت العيد
حسناً كما ينبغي لانها كانت غنيه جداً وان الشيطان

- منبغض الخير كل حين لم يحتمل ان ينظر الصالحات
التي صنعتهم هذا المراه وهيتهم لعيد رئيس
Fol. 159a. الملائكة الاطهار ميخائيل * فلما كان النهار | باكر
الثاني عشر من برونه فيما هي قائمة تصلى وقت
5 الصبح وتسال الله باسم رئيس الملائكة ميخائيل
ان يقف معها حتى تكمل الخدمة التي ابتدأت بها
وينجّيها من جميع حيل الشيطان واذا بالشيطان
قد اقبل ووقف امامها بشبه رئيس ملايكة وله اجنحه
عظيمه متمنطق بمنطقه ذهب علي حقويه مرصعه
Fol. 159b. 10 بكجاره كريمه * | وعلى راسه اكليل مصنوع من
جواهر كريمه مُثمنه ويده اليمنى قضيب من ذهب
لكن ليس عليه علامة الصليب فجاء ووقف امامها
وهو بهذا الحمد العظيم فلما راته خافت جدا وسقطت
على الارض اما هو فعصدها واقامها وقال لها لا
15 تخافي ايتها المرأة الكريمه امام الله وملايكته
Fol. 160a. الاطهار * | افرحي ايتها المرأة الذي وجد الطوباني
بعليها نعمه قدام الله وانتي ايضا صارت طوبانيتهك
مثل المصباح يضي قدام الله افرحي يا من صارت
قرايينها وصدقائها مثل السور يصد عن المسكونه
20 كلها طغيان الشيطان الشرير صدقيني ايتها المرأة
المباركه فاذني اذيت من عند الله ضابط الكل لها
Fol. 160b. رايت صلواتك التي صنعتيهم اليوم صعودوا قدام الله |
مضيّه اكثر من الشمس اضعافا كثيره بشعاع عظيم
جدا حتى اضطربت جميع عساكر الملائكة وارسلني
25 الله اليك وقال لي كلام اقوله لك فاسمعي جميع ما
يخرج من فمي لتجدي كرامه عظيمه قدام الله

اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس
 انا الذي | تخالفيني بل الله فقد كتب ان كل من
 Fol. 161a. هو غير مطيع فانه صاير للمهلاك فاجابت تلك المرأة
 5 الحكيمه قايله عرفتني ما هو الكلام الذي امرك الله
 ان تقول لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واتي
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول
 انني اصنع صدقات لخلاص | نفسه هوذا زوجك قد
 Fol. 161b. ورت خيرات ملكوت السموات كقي قليل عن هذه
 القرايين وهذه الصدقات الكثيره التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يحسدك ويبدد ما لك كما بدد مال
 15 ايوب | فان ايوب قد كان هو ايضا يفعل هكذا
 Fol. 162a. للمساكين فلهذا ضاع كل ما له وانكل جسده بالدود
 الردي ومات مع ما حصل له من الحزن علي اولاده
 وبناته فان البيت وقع عليهم وماتوا كلهم في
 دفعة واحده والقديس دويد ايضا حسده من اجل
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
 الموتى الذين يكدهم ويدفنهم فغار عليه ايضا
 وجلب عليه المسكنه معما | انه كان غنيا جدا
 Fol. 162b. واخيرا جعل العصافير دمتت في عيناه فعمى وليس
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 انتي اطعيني كما امر الرب والا انتي تقعي في هذه

الافعال هكذا لان الله قال لي ان اقول لك ان ليس
 لك ولد من الطوباني زوجك ارسطرخوس الامير
 والان | فقومني وتزوجني برجل جليل لتزوي من الاولاد Fol. 163a.
 لكي اذا خرجتني من الجسد يرث كل مالك ويكون
 5 يمجّد ذكرك بعد موتك فاذا اقمته بغير ولد فلا
 يكون لك رجاً ابداً * وامرني الرب ايضا ان اقول
 لك ان كنتي لا تطيعيني وتزوجي احداً والا فتزوجي
 بالموروخس الذي يكارب اثوريوس الملك * | لانه Fol. 163b.
 هوذا قد هيا عساكره يريد ان يقلع منه المملكة
 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمه
 اوفيميه ادركت حيل الشيطان وعلمت انه هو المتكلم
 معها بكلام مملو اوجاع فقالت له اعلمني في
 اي الكتب مكتوب ان لا اصدق وان لا اصنع قريان
 وان لا اصلي وان اتزوج رجلين لانا نجد الله | Fol. 164a.
 15 يوصيتنا في أماكن كثيره فايلا ان المكبه تغطي
 كثرة الخطايا وايضا ان الرحمه يكون لها فخر في
 الدينونه وسمعنا ايضا النبي يصرخ فايلاً احموا
 قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر
 يقول ذبيحه وتسبيح هو يمجّدني وايضا ذبايح
 20 الله فلوب طاهره وسمعنا بولس ايضا المعلم يكرز
 لنا * | بكلامه احموا فايلاً صلوا بغير فتور واشكروا Fol. 164b.
 في كل شيء وتقول لي اجلس مع رجلين لا سيما الرجل
 الذي ذكرته لي اولاً ان اجلس معه هو هراطقي ليس
 له الاه هذا الذي يهلكه الله سريعاً ويجعل في فاه
 25 لجام ويربطه في لجة البكر ويذله مع كل قوته تحت
 رجلين الملك البار اثوريوس وايضاً لاجل الزوج

- Fol. 165a. الثاني فقد اعلمننا سليمان بهذا في | جوابه ان
 الزوج الاول الذي للبيمار اذا مات لا يجلسوا مع
 زوج اخر مرة اخري بل يذهبوا الي البرية ينوحوا
 الي يوم الممات ويعلمنا ايضا ان جنس الغربان لا
 5 يجلسوا مع ذكر غريب بل ذكر واحد وكما افنا
 فشق ثيابنا علي اخ لنا عند ما يموت هكذا
 يكون اذا مات زوج احد الغربان تخرج لسانها
 وحدها وتشقه بظفرها | لكي اذا زعقت بلعنتها يعلم
 Fol. 165b. كل احد ان ليس لها زوج من اجل هذا اذا اراد
 10 غراب ان يغصبها تصرخ غللوقت اذا سمعوا صوتها
 يعلموا ان واحدا اراد ان يغصبها بلسانها
 المشقوق وهكذا تجتمع ساير الغربان ويساعدوها
 وينتهروا ذلك الذي اراد ان يغصبها فلهذا اذا
 Fol. 166a. نظروا الصبيان الي الغربان مجتمعين هكذا |
 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد
 الاغتصاب لانه اراد ان يطغي الذي اوصاهم الله
 عليه فيقولوا اوليك الصبيان الجهله ان الغربان
 يصنعوا عرسا ولم يعلموا انهم يقصدوا ان يزجروا
 ذلك المريد الخطاء بتلك التي مات زوجها فلا
 20 يكون لي ان اخلط مع سيدي ارسطرخوس بعلي
 Fol. 166b. زبحة اخري ابدا ولا افتر | من قرايني وصدقاتي
 التي كنت اصنع قبل موت الطوبافي زوجي باسم ربهم
 الملايكة الاطهار ميخائيل لكن عرفيني من انت
 هكذا ان انت لابس هذا المجد العظيم ومن اين
 25 اقيمت وما اسمك فان مجيئك الي قد افلقني جدا *
 فاجاب الشيطان قائلا ليس انتي سالتني الله منذ

- Fol. 167a. اليوم الذي جا اليك الشيطان فيه | المتشبه بالراهبه
 واراد ان يطعيك الم يقول لك اذه ياتى اليك في
 اليوم الثانى عشر من بؤونه وهو عيد رئيس الملائكه
 ثا^١ رئيس الملائكه ميخائيل لا يتفرغ في ذلك اليوم
 5 من السجود امام الله من اجل مياه الانهار والمطر
 والبشدا * والان فانا هو ميخائيل رئيس الملائكه
 ارسلنى الرب اليك لاعينك قبل غروب الشمس اليوم
 ليلا ياتى زارع الشر | فيصنع بك شرا فلذلك يجب
 Fol. 167b. عليك ان تاتى وتسجدي لى فاننى تركت ملايكنى
 10 واتيت اليك فاجابت اوفيميه وقالت له سمعت في
 الانجيل المقدس ان في الزمان الذي تقدم الشيطان
 الي مخلصنا الصالح لكي يجربه فقال له ارفع لى
 ساجدا وانا اعطيك جميع ممالك العالم وكل مجدهم *
 Fol. 168a. ولوقت علم المسيح انه الشرير | فزجره فلعلك
 15 انت هو ذاك تريد تطعبنى * فاجابها الشيطان
 ليس انا هو ذاك لا يكون لى ان اكون هكذا ابدا
 ومن اين يجحد ذاك هذا المجد العظيم الذى انا
 لابس^٢ لان من الوقت الذي خالف وصية الرب فيه
 فغضب عليه وامرني انا ميخائيل فعزيت^٣ه من جميع
 20 مجده فاجابت المرأة الكليله قائله ان كنت
 Fol. 168b. انت | هو ميخائيل فاين هي علامة الصليب التى
 علي صليبك كما اراه منقوش في هذه الصورة
 التى هي شخص صورة الملاك ميخائيل فاجاب
 الشيطان قائلا هؤلاء المصورين يقصدوا زينه بصورتهم
 25 لتمجيد صنعتهم بالاكتر ثا^١ ليس عندنا علامة
 الصليب في جميع الملائكه فاجابت اوفيميه قائله

- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جندي
يخرج من عند الملك لا يكمل احد من الناس
الامر الذي جا بسببه ولا يقبلوه البتة فانه ليس
مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم
5 الملك من مملكته وان كانت كتب سلامه فلا يقبلهم
احد فانهم ليسوا مكتومين بخواتم الملك وهكذا
ايضا الملائكة اذا نزلوا علي الارض ان لم يكن
معهم علامة صليب ملك المجد | لا يصدقوا اتهم
Fol. 169b. ملائكة لكن يهربوا منهم فانهم شياطين * لا سيما
10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي
معه سلاح خاتم الخلاص الذي للملك وهو الصليب
المقدس الذي ليسوع المسيح ابن الله الكمي * فان
كنت تريد ان اصدق انك انت ميخائيل المنقذ
Fol. 170a. ندعني اقدم لك صورته | وتقبلها وعند ذلك اذا
15 اسجد لك من غير اكون ذا غلبين فلما راي الشيطان
انها قد حصرت من كل جهة ولم يقدر علي حجة
يقولها امامها وانها قامت من المكان الذي كانت
جالسه فيه تريد ان تكضر له صورة رئيس الملائكة
ميخائيل غير شكله وصار شبه اسد يزير حتي ان
20 صورته ملا المدينة كلها واسرع فامسك | حنجرتها
وخنقها حتي قاربت الموت وكان يقول لها هكذا
هذا اليوم الذي وقعتي في يدي تعبت واني زمان
كبير اصيدك لكن لم اتمكن الي الان غلبات الان
الذي انتي معتمد عليه ويخلصك من يدي وان
25 تلك المرأة الحكيمه فانها ضاقت جدا حتي انها
قاربت الموت فصرخت قائله يا رئيس الملائكة ميخائيل
Fol. 171a.

- اعتنى في هذه الساعة الشديده ونهما كان الشيطان
يولمها كثيرًا واذا برئيس الملائكة ميخائيل ظهر
لها للموت لابسا كرتبه ملوكيه وبيده اليمنى قضيب
من ذهب وعليه موضوع علامة الصليب فاشرق
5 المكان اكثر من الشمس اضعاف كثيره فلما راد
الشيطان صرخ بخوف قايلا يا سيدي رئيس الملائكة
ميخائيل اخطأت | في السماء وقد املك فاذنى قد
استعجزيت ودخلت الي المكان الذي صورتك فيه
اسالك ان لا تهلكني قبل زماني فان المخالف سمح
10 لي ايامًا قليلا * وانت يا سيدي يا رئيس الملائكة
الذي غربتني من مساكن السموات والان فاذا هرب
منك الي يوم الكزي العظيم انا اعترف لك واتقسم
قدام الله انني لا اعود من هذا الوقت ان | اجرّب
رجل ولا امراه في الموضع الذي تكون فيه هذا ما كان
15 الشيطان يقوله وهو مربوط مع رئيس الملائكة
ميخائيل مثل عصفور في يد طفل صغير وهو حقيير جدًا
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة
ميخائيل لا وغميّه اغلبني الشيطان وتقوي ولا تكافني
منه فانه لا يقدر عليك من هذا الوقت | انا هو
Fol. 172b. 20 ميخائيل رئيس الملائكة الذي انتى تخذمينه الذي
سألك لي ارستورخوس زوجك الامين الطوباني انا هو
ميخائيل الذي تسالمني كل يوم امام صورتي الذي
شخص منسوخ داخل قيطونك انا هو ميخائيل الذي
ارفع طلباتك امام الله انا كنت قائم في الوقت
25 الذي فيه خاطبتني زوجك قايله انقش لي شخص
رئيس الملائكة لاجعله | في بيتك ناصرًا لي سلمني
Fol. 173a.

- له لبصير لي كفيلاً ويكون لي عضداً عند الرب
ويتعاهدني اذا مضيت اليه مثل جميع الناس انا هو
ميخايل سامع كل الذين يدعون الله باسمي
لا تخافني لان هوذا من بعد ان تكملني خدمتك
5 التي تصنعها باسمي تاتي الي اني انا مع كثير من
الملايكة لارفعك الي اماكن النسخ التي لله التي
ورثها زوجك السلام لك ولما قال لها رئيس الملايكة
Fol. 173b. ميخايل هذا صعد الي السموات بمجد عظيم وهي
واقفة تنظر اليه ومن بعد ذلك مضت الي الكنيسة
10 حيث انبا انتموس اسقف المدينة اول من كرر من
يد القديس يوحنا ثم الذهب رئيس اساقفة مدينه
Fol. 174a. قسطنطينيه الذي استضت جميع الجراير من قبله
واعلمته جميع ما قاله لها رئيس الملايكة فمجد الله
ورئيس ملايكنه الاطهار ميخايل وقدم القداس وخدم
15 بسرعه وكرامه عظيمه ومن بعد القداس خرجت من
البيعه ومضت الي بيتها وكملت الخدمه مع الاخوة
الفقرا وهي تخدمهم فلما فرغوا ياكلوا ويشربوا
Fol. 174b. ارسلت خلف الاب الاسقف وطلبت اليه ان ياهلها
للمكثور الي بيتها فجاء اليها سريعاً فلما بلغها
20 مجيئها اليها خرجت للمقايه الي ثالث باب من بيتها
وخرت على قدميه وقبلتهما زمان كبيراً وان الاسقف
القديس اقامها قايلاً قومي ايتها المرأة المباركه من
الله والناس بالحقيقه قد قبل الله منك قربانك
مثل هايل الصديق | واشتم بخورك مثل بخور
Fol. 175a. 25 ملكيسدان ملك سالييم كاهن الله العلي لانك فعلتي
باستقامه * اما هي فاخذته بكرامة عظيمه وادخلته

- الي قيطونها الذي فيه صورة رئيس الملائكة ميخائيل
ونصبت له كرسي من عاج والآت من فضة لكي
تجلس عليها القسا والشمامسة فلما صلوا وجلسوا
فتحت | ابواب بيتها واخرجت ساير امواليها من
Fol. 175b. 5 الجليل الي الكفير المثلث والدون ووضعتهن
قدامها وقالت له يا ابي القديس خذ مني هذا
المال القليل وفرقه علي الفقرا عني وعن الطوباني
زوجي باسم رئيس الملائكة الاطهار ميخائيل ليسال
الله عني انا والطوباني زوجي الامير ارسترخوس ليصنع
10 رحمه مع | نفسي الشقية امام منبر المكور فامر
الاسقف ان يكمل كل مالها الي الكنيسة واما
عبيدها فصيرت الكل احرارا فلما كان في هذا اليوم
الواحد الذي هو الثاني عشر من بؤونه فيها نكن
جالسين نتحدث مع الاسقف شمعنا رايسة بكور
15 عظيم لم يشتم مثله ابدا * وانا كنت جالسا مع
Fol. 176b. انتيموس الاب الاسقف القديس اول | قسمة الاب
القديس ابنا يوحنا فم الذهب وكنت انا قسا فلما
شمعنا رايسة ذلك البكور العظيم بهتنا لذلك
المنظر العكيب من بعد ذلك رجعت اوفيمية الي
20 الاب الاسقف وقالت له اسال لك يا ابي ان تطلب
عني كي التقى الله في ساعة جيدة فان الساعة
قد اقترب الذي فيها تفترق نفسي من جسدي
Fol. 177a. المسكين الي يوم | الحكم العظيم فان هوذا ميخائيل
رئيس الملائكة قد اتاني وزوجي ارسترخوس معه
25 وكثير من الملائكة وانها انضجعت علي مرقد
وبسطت يديها وان الاب الاسقف صلى عليها وقتنا

- طوبى لا * من بعد هذا رفعت وجهها في وجه
الاسقف والجميع كلد وقال لهم انا اسالكم بالرب
ان تصنعوا مكتبة وتعطوني صورة رئيس الملائكة
ميكائيل | لا قبلها مرة اخري قبل خروجي من
Fol. 177b. 5 الجسد وفي الساعة تناول الاسقف الصورة وناولها
لها اما هي فقبلتها قائلة يا سيدي رئيس الملائكة
الاطهار ميكائيل تف معي في هذه الساعة المتخوفة
وفيما نحن نسمعها وهي تقول هذا والجميع كلد
سمعنا ايضا صوت جموعا كثيرة مسرعين جدا مع
Fol. 178a. 10 بعضهم مثل المبارزين الكبيرة فرجع الجميع الصغار
والكبار والرجال والنساء اعينهم فرأوا ميكائيل
رئيس الملائكة يضي مثل الشمس وهو قائما
عند اوفيمية المكتشفه وقصب رجليه مثل النحاس
المبرق المسبوك بالنار ويده اليمنى بوق ويده
Fol. 178b. 15 اليسرى بكرة مثل المركبة وعليها صليب وهو
الابس لباس | مختار احسن من لباس ملوك
العالم اضعاف كثيرة فلما رايناه هكذا اضطررنا
وبهتنا من خوفه * ورايناه قائما يهيى حلة نورانه
يزين بها نفس تلك المرأة الطوبانية اوفيمية لتخرج
Fol. 179a. 20 في حلتها المقدسة * وهكذا اسلمت روحها وصورة
رئيس الملائكة ميكائيل علي | عينها قبل خروجها
من الجسد * وسمعنا اصوات جماعه يرتلون قائلين
ان الرب عارف بطريق الابرار وميراثهم يدوم الى
الابد * وكانت صورة رئيس الملائكة ميكائيل موضوعة
Fol. 179a. 25 على وجه المرأة الي ان اسلمت روحها والوقت طارت
الصورة ولم نعلم الى اين مضت وان نحن جعلنا

- المراة في قبر زوجها ارسترخوس ولما دفنّاها اتينا
 Fol. 179b. الي الكنيسة | لنقدّس وانّ الاسقف دخل الي المكان
 الذي نكنّ مجتمعين فيه الان باسم ميخائيل رئيس
 الملائكة ولما دخل الي المذبح كعادته راي صورة
 5 رئيس الملائكة ميخائيل التي طارت من بيت اورشليم
 معلقة في الجوّ من غير يد انسان في القبة المقدسة
 فصرخ الاسقف قايل يا رجال جزيرة الاتراكي تعالوا
 لكي تنظروا عظم | قوة رئيس الملائكة ميخائيل فاسرع
 Fol. 180a. الجميع كله الي داخل المذبح فرينا باعيننا صورة
 10 ميخائيل رئيس الملائكة معلقة في الجوّ بغير يد
 انسان ولا بشي اخر لكنها ثابتة كعمود لا يتحرك
 ولا يتزعزع بشي البتة * فيا للاصوات التي كانت في
 تلك الساعة من الجمع كله صارخين ممتجدين لله
 ورئيس | الملائكة ميخائيل وبلغ خبر هذا الاعجوبة
 Fol. 180b. 15 العظيمة الي الملك ارغاديوس المحبّ لئاله والي
 اودكسيّة الملكة بمدينه قسطنطينية والملك اثوريوس
 برومية ومرروا ان يلقوا بعضهم البعض في هذا
 الجزيرة وهكذا تلقوا بعضهم مع الملكة ونظروا
 باعينهم الاعجوبة وهي صورة رئيس الملائكة ميخائيل
 20 وسجدوا على الارض على سرير | الطوباني يوحنا فم
 Fol. 181a. الذهب الذي تنيح عليه هذا الذي صنع اشفيه
 عظيمة في هذه الجزيرة حتى كان كل انسان يرقد
 على ذلك السرير للمقدّيس يوحنا يحصل لهم البر
 للموت من يقدر ان يصف العجايب التي كانت من
 25 صورة رئيس الملائكة ميخائيل هذا التي رايناها الان
 باعيننا ظاهرة في بيعته المقدّسه | الذي نكنّ
 Fol. 181b.

مجتَمعين في تذكارة المقدس اليوم حتى انها كانت
في كل اثنى عشر يوما من الشهر عيد رئيس الملائكة
ميخائيل يَكْجَرُج من اربعة جوانيها اربعة اغصان زيتون
ثمره ثمره طيبه فان ذلك اللوح الذي كانت الصورة
5 منقوشه عليه كان من خشب الزيتون اترى تذكرون
تلك التي كان في احشائها مرض الاستسقا وكانت

Fol. 182a. تسمى ابسطينا وكيف ورمت | وصارت بغير قوة من
الضعف والشده التي كانت فيها وانها اتت بامان
عظيمه الي هذه البيعة المقدسه واخذت من ثمره
10 ذلك الزيتون الذي خرج من الصورة في الثاني عشر
من الشهر الماضي وقد رايتكم كلكم اذ عندما اكلت
من ثمره تلك الصورة فارقتها العلله التي كانت في
احشائها للوقت وتظهرت وبريت ومضت الي بيتها

Fol. 182b. ممتجده لله ورئيس ملائكته الاطهار ميخائيل |
15 حتى كانها لم تمرض * اسمعوا ايضا هذه الاعجوبة
التي كانت فاننى لا اتركها رايتكم ذلك الرجل الضعيف
الذي كان باضارب الشديدي في احدي اجناب راسه
حتى ان عينه الايمن كادت عن قليل تنقلع وتخرج
من راسه فاتا الي البيعة المقدسه واخذ قليل زيت

Fol. 183a. 20 من القنديل ورشم وجهه باسم الاب | والابن والروح
القدس واخذ من العزق الذي اخرجتهم الصورة
وجعل منه علي الموضع الذي يوجعه في راسه فبري
للموقت ومضي الي بيته بسلام *

THE ETHIOPIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

Fol. 156a. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ።

ድርሳን ፡ አመ ፡ ዓሠሩ ፡ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በእንተ ፡ ሊቀ ፡ መላእክት ፡
 ሚካኤል ፡ ወአፍቅሮቱ ፡ ለሰብእ ፡ ወተናገረ ፡ በእንተ ፡
 ሰንበት ፡ ቅድስት ፡ እስመ ፡ ኅበረ ፡ በዓለ ፡ ሚካኤል ፡ በይ 5
 እኩ ፡ ዓመት ፡ ምስለ ፡ ዕለተ ፡ ሰንበት ፡ ወካዕበ ፡ ተናገረ ፡
 በእንተ ፡ ማቲዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዱ ፡ ዘከ
 መ ፡ አመኑ ፡ በእግዚአብሔር ፡ በስእለተ ፡ ሚካኤል ፡ ሊ
 ቀ ፡ መላእክት ፡ እስመ ፡ ይቤ ፡ ዘንተ ፡ ድርሳን ፡ አመ ፡
 ፲ ወ ፪ ፡ ለኅዳር ፡ እንዘ ፡ ጉቡኣን ፡ ሕዝብ ፡ በቤተ ፡ ክር 10
 ስቲያን ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይግበሩ ፡ በዓለ ፡
 በሰላመ ፡ እግዚአብሔር ፡ አሜን ።

ስምዑ ፡ ለመዘምር ፡ ቅዱስ ፡ ዳዊት ፡ ዘነገረን ፡ ኅብረ
 ተ ፡ ዝንቱ ፡ በዓል ፡ ዮም ፡ ይትፊማሕ ፡ እንዘ ፡ ይኬልሕ ፡
 ወደብል ፡ ይትዐዩን ፡ መልአክ ፡ እግዚአብሔር ፡ አውዶ 15
 ሙ ፡ ለእለ ፡ ይፈርህዎ ፡ ወደድኅሞ ። ኦፍቄራንዮ ፡ ክ

ልኤቱ : በዓል : የግም : በዓለ : ሚካኤል : ቅዱስ : ሊቀ :
 መላእክት : ወበዓለ : እሑድ : ትንሣኤሁ : ለመድኃኒን :
 ናሁ : እሬኢ : ህድአተ : ዓቢየ : ወአልቦ : ሀክክ : ዘይክል
 አነ : ወባሕቱ : ተደለው : ነፍሐክሙ : ትስምዑ : ነገረ :
 ትምህርት : ዘንነግረክሙ ። ወአንተሙሂ : እለ : ትሰ ግም 5
 ዑ : በአማን : ዘንተ : ነገረ : ስምዑ : ዘይቤ : በዘምእት :
 ወቦ : ዘስሳ : ወቦ : ዘሠላሳ : ከመ : ታአምሩ : ኢኮነ : ርሐ-
 ቀ : እምኔን : ዘይሁብ : ዕሴተ : በአማን : እግዚእነ : ኢየ
 ሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው : እስመ :
 ይቤ : እምአፋሁ : ዘምሉእ : ሕይወት : ወነሱ : ጽድቀ ። 10
 ኀበ : ሀለው : ክልኤቱ : ወሠለስቱ : ጉቡአን : በስምየ :
 ህየ : ሀሎኩ : ማእከሎሙ : ወእመሰ : አምላክነ : ምስሌ
 ነ : ንትወከፍ : እንክ : ነገረ : ነቢይ : ዳዊት : መዘምር :
 ዘይቤ : በፍሥሐ ። እስም : ንጉሥ : እግዚአብሔር : ዲ
 በ : ነሱ : ምድር : ዘምሩ : ልብወ : ነግሠ : እግዚአብሔር 15
 ር : ላዕለ : ነሱ : አሕዛብ ። አእምሩ : ፍቁራንየ : ከመ :
 በዓሉ : ለመድኃኒን : የግም : እንተ : ይአቲ : ሰንበት : ቅ
 ድስት : ይደልወን : ንሰብሐ : ወንባርክ : ወናክብር : ለእ
 ግዚአብሔር : ቀዱሙ : እስመ : ይደልም : ነሱ : ክብር :
 በነሱ : ጊዜ : ለዓለመ : ዓለም : አሜን ። 20

ወእምዝ : ንንግር : ክብር : ለሚካኤል : ዓቢይ : ሊ
 ቀ : መላእክት : ቅዱሳን : ሰማዕክሙ : ማቲዎስ : ዘይቤ :
 በወንጌል : ቅዱስ ። ይቤሎን : መልካክ : ለአንስት : ኢ
 ትፍርህ : አንትንሰ : አአምር : ከመ : ኢየሱስሃ : ዘተሰቅ
 ለ : ተኅሣ : ኢህሎ : ዝየሰ : ተንሥኦ : በከመ : ይቤሎ 25
 ሙ : ለአርዳኢሁ : ወረአየ : ከመዘ : መብረቅ : ወአልባ
 ሲሁ : ጸዓዳ : ከመ : በረድ : ዝውእቱ : ሊቀ : መላእክት :
 ቅዱስ : ሚካኤል : ቀዳሚ : ሓራ : እምኅይለ : ሰማያት :

ንግበር : በዓለ : የጋም : ኦፋቁራንዩ : እስመ : እግዚእነ :
 ሀሎ : ማእከሉን : ወከሎሙ : ሰራዊት : መላእክት : ይገ
 ብሩ : በዓለ : ለበዓለ : ሚካኤል : መልአክ : ቅዱስ : ወ
 ሚካኤል፤ ይስእሎ : ለእግዚአብሔር : በእንተ : ዘመደ :
 ሰብእ : በኩሉ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎሙ : 5
 ኅጢአቶሙ ። መኑ : እምኩሉ : ቅዱሶን : ዘኢሀሎ : ም
 ስሌሁ : ሊቀ : መላእክት : ወዘኢያድኅኖ : እምኩሉ : ም
 ንዳቤሁ ። መኑ : እምኩሉ : ሰማዕት : ዘኢሀሎ : ምስሌ
 ሁ : ሚካኤል : ሊቀ : መላእክት : ወዘኢያድኅኖ : ለትእ
 ዛዘ : እግዚአብሔር : ከመ : ይኅኅእ : አክሊሎ ። ወለእ 10
 መ : ፈቀድክሙ : ታእምሩ : ፍቁራንዩ : ከመ : ሚካኤል :
 ሊቀ : መላእክት : ይሀሉ : ምስሌ : ኩሉ : ሰብእ : እለ :
 ይቀርቡ : ኅበ : እግዚአብሔር : በኩሉ : ልቦሙ : ወይስ
 እሎ : ለእግዚአብሔር : በእንተአሆሙ : ከመ : ይኩኖ
 ሙ : ረዳኤ ። ስምዑ : እንግረክሙ : ዘንተ : ታእምረ : 15
 ዓቢያ : ዘኮነ : እምኅይለ : እግዚአብሔር : ወሚካኤል :
 ሊቀ : መላእክት : በስእለቱ : | ዘነገርናክሙ : በእንተ :
 ሰብእ : እለ : የአምኑ ። ሀሎ : ብእሲ : ዘየአምን : ቀዳሚ :
 ስሙ : ቂሶን : እምሰብአ : ይወለ : ቆ[ሎ]ንያ : ወባዕል : ውእ
 ቱ : ፊደፋደ : ወይግብር : ዓቢያ : መንግደ : ወኢያምር : ለእ 20
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ
 ተ : ከመዝ : ኮነ : በእብዱ : ወእግዚአብሔርሰ : ፈቀደ :
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግደ : በሐመር : በጽሐ :
 ሀገረ : እንተ : ሰሚ : ቀሎንያ : ወሰብእሰ : ያመልክዎ :
 ለእግዚአብሔር : ወበጽሐ : ህየ : አመ : አሚሩ : ለኅዳር : 25
 ወሀሎ : ውስተ : ሀገር : ምስያጠ : ሐንግዱ ። ወአመ :
 ኮነ : ፲ ወ ፩ : ለወርኅ : ኅዳር : በይእቲ : ዕለት : ጊዜ : ቀ
 ትር : ኅለፈ : ሚካኤል : ሊቀ : መላእክት : እንተ : ምሥ

Fol. 157b.

ያጥ : ወርእዮሙ : ለሠዩጥ : እንዘ : ያሜኒዩ : መኃትወ :
 ወአልባስ : ወአንከረ : ፈድፋድ : ወነበረ : ህየ : ወበምክሩ :
 ለእግዚአብሔር : ርእየ : ተፍጻሚት : ግብሩ :: ወመሰ
 የ : ርእየሙ : ለኩሉ : ሕዝብ : እለ : ተጋብኡ : በውእ
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5
 ጥዑመ :: ወውእቱ : ብእሱ : አንከረ : ወእምብዝነ : ዘር
 እየ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን :: ወበሌሊት : ካ
 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ
 ሎተ : ነግሀ : ወውእቱሰ : ብእሱ : አንከረ : ፈድፋድ : በ
 Fol. 158a. እንተ : ዘሰምዐ :: ወጸቢሐ : ረከበ : ክልኤተ : ዕደ | ወ : 10
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :
 ወይቤ : አኅዊየ : ምንትኑ : ዘኩን : በዛቲ : ዕለት : ወሌሊ
 ት : ውስተ : ዛቲ : ሀገር : ብዝነ : ዘምሮ : ወፍሥሐ :: ወ
 ይቤልዎ : ክልኤሆሙ : ዮም : 11 ወ 12 : ለኅዳር : ንገበር :
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15
 ይስእሎ : ለእግዚአብሔር : በእንቲአን : ከመ : ይስረይ :
 ለነ : ኀጠአተነ : ወያድነነ : እምኩሉ : እኩይ : ወይቤ
 ሎሙ : ውእቱ : ብእሱ : አይቲ : ሀሎ : ከመ : እትንገር :
 ምስሌሁ : ወእስእሎ : ከመ : ያድነነኒ : እምኩሉ : ምን
 ዳቤየ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአየ : ይ 20
 እዜ : እስከ : ትከውን : ፍጹመ : ወለእመ : ኮንከ : ክርስ
 ቲያናዊ : አኮ : ገብረ : ባሕቱ : ዘትስእል : አላ : ትሬእየ :
 ለእግዚአ : ወታኅክር : እምስብሐቲሁ : ወውእቱ : ያድ
 ኀነከ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሱ :
 አስተበቀኝክሙ : አኅዊየ : ትሰዱኒ : ምስሌክሙ : ወእ 25
 ኩን : ክርስቲያናዊ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :
 እስመ : ተመያጠ : ልብየ : ኀበ : አምልኮትክሙ : ኀበረ :
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስከ : ይ

ጸሊ : ለዕሌክ : አቡነ : ጳጳስ : ወየተመከ : ወያጠምቀ
 ከ : በስመ : አብ : ወወልድ : ወመንገረስ : ቅዱስ : ወትከ
 Fol. 158b. ውን : ክርስቲያናዊ : ዳኤመ : ተዐገስ : እስከ : ይፈጽ
 ም : አቡነ : ኤጲስ : ቆጶስ : ወንወስደክ : ጎቤህ : ወይሬ
 ስየክ : ከማነ : ወገብረ : በከመ : ይቤልም : ወተዐገስ : ይ 5
 እተ : ዕለተ : ወበሳኒታ : በጽሐ : ጎቤሆመ : ወይቤሎ
 መ : አጎዊየ : ጎራን : ተወከፋኒ : ጎቤክመ : ከመ : እግ
 ዘኣብሔር : ዘንገርክመ : ከያህ : የሀብክመ : ዕሴትክ
 መ :: ወክልኤሆመ : መሀይምናን : ወሰድም : ጎብ : ኤ
 ጲስ : ቆጶስ : ወይቤሎ : ለውእቱ : ብእሲ : እምአይ : ብ 10
 ሔር : አንተ : ወይቤ : እንሰ : እምደወለ : ቆሎንያ :: ወይ
 ቤሎ : ኤጲስ : ቆጶስ : ሠምረነ : ልብክ : ትኩን : ክርስቲ
 ያናዊ : ወይቤ : ወእቱ : ነግድ : እወ : አባ : ዘርኢኩ :
 ወዘሰማዕኩ : በዛቲ : ሀገር : ሠምረነ : እኩን : ክርስቲያና
 ዊ :: ወይቤሎ : ጳጳስ : መነ : ታመልክ : እምአማልክት : 15
 ወአውሥእ : ወይቤ : አመልክ : ዐሓየ : ወይቤሎ : ጳጳ
 ስ : ሶበ : የዐርብ : ዐሓይ : ውስተ : ምድር : ወይረክበክ :
 ምንዳቤ : በአይቱ : ትረክቦ : ከመ : ይርዳእክ :: ወአው
 ሥእ : ወእቱ : ነግድ : ወይቤ : ምሕረትክ : ትብጽሐኒ :
 ከመ : ታጥምቀኒ : ወአስተበቀዳክ : ትረሲየኒ : ክርስቲያ 20
 ናዊ : ከመ : ዠሎመ : ሰብእ : ዛቲ : ሀገር :: ወይቤሎ :
 ጳጳስ : ብከጉ : ብእሲቲ : ወውሉደ : ወይቤ : ቢየ : ህየ :
 ብእሲቲ : ወውሉደ : በሀገርየ : ወይቤሎ : ጳጳስ : በእንተ
 Fol. 159a. ዝ : ኢንክል : ናጥምቀ : ይእዘ : እስከ : ተሐውር : ጎቤ
 ሆመ : ከመ : ኢትትናፈቁ : በበይናቲክመ : ወኢትትፊ 25
 ለጡ : አው : ትክሕድ : ቅኔክ : ወጥምቀትክ : እንተ : ተ
 ወከፍክ : እስመ : ቀዳሚት : ዕልወት : ኮነት : እምጎብ :
 ብእሲት :: ወባሕቱ : ለእመ : ሰምረ : ልባ : ምስልክ : ን

ዑ : ወእሬስዮክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈደፋደ : ወሶቤሃ : ተባረ
 ከ : እምኤጲስ : ቆጶስ : ወወዕክ : ወተደለወ : ይሖር : ብ
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ነሱ : ሠናይት : እእ
 ሚሮ : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ነበ : እግ 5
 ዘኢብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ
 ጥመት : ወእሞቱ : ነሱሙ : እለ : ውስተ : ሐመር :: ወ
 ውእቱሰ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚኦ : ኢ 10
 የሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :
 ወአነ : አአምን : በእንተ : ስብሓት : ዓቢይ : ዘርኢኩ :
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :
 ቅዱስ : እስመ : እመጽእ : አነ : ወነሱ : ቤትየ : ወንከ
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15
 መጽእ : ነቤሁ : ቃል : እንዘ : ይብል : ኢትፍራህ : አል
 ቦ : እኩየ : ዘይቀርብ : ነቤከ : ወበጊዜሃ : አርመመ : ማ
 ዕበል : እስከ : ታሕቱ : ወኮነ : ዛሕነ : ወተዐረየ : ሐመረ :
 ወሐረ : በርቱዕ : በትእዛዘ : እግዚኢብሐር : ወበጽሐ :
 ብሐሮ : ወኢረከቦ : ምንተኒ : እኩየ : ወአቲዎ : ቤቶ : 20
 ተፈሥሐ : ዓቢይ : ፍሥሐ : ወነገሮሙ : ለሰብኤ : ተእ
 ምረ : ዘኮነ : ነቤሁ : በውስተ : ሐመር :: ወነሱ : ዘኮነ :
 እስከ : ሃገረ : ቆ[ሎ]ንያ : ወይቤሎሙ : በአማን፡ኢኮነ : ቦ
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልኮ :
 ለአምላክ : ሰማይ : ነያል : ኢየሱስ : ክርስቶስ : ወልደ : 25
 እግዚኢብሐር : ሕያው : ውእቱኬ : አምላክ : ነሱ : ወ
 ነሱ : እምነቤሁ : ወነገሮሙ : ዕበየ : ክብሩ : ለሊቀ : መ
 ላእክት : ሚካኤል :: ወአንከረ : ፈደፋደ : ዘየዐበ : ወል

Fol. 159b.

ዱ ፡ ወሐረ ፡ ውኃቱ ፡ ብእሲ ፡ ኀበ ፡ ብእሲቱ ፡ ወይቤላ ፡
 እመ ፡ ሰማዕክኒ ፡ ተንሥኢ ፡ ምስለየ ፡ ንኩን ፡ ክርስቲያን ፡
 ወንትቀነይ ፡ ለክርስቶስ ፡ ወኢትኩኒ ፡ ዘክልኤ ፡ ልቡ ፡
 ግሙራ ፡ ወለእመ ፡ ኢሠምረ ፡ ልብከ ፡ አንስ ፡ ኢየኣዝ
 ዘከ ፡ ናሁ ፡ ሰማንያ ፡ ምእት ፡ ወርቅ ፡ ዘተርፈኒ ፡ ወአነ ፡ 5
 እሁብከ ፡ ዐሠርተ ፡ ምእተ ፡ ዲናረ ፡ ወንበራ ፡ በአምልኮ
 ትከ ፡ ወአንስ ፡ አሐውር ፡ እንሣእ ፡ ስርየተ ፡ ኒጢኢት
 የ ፡ ወትቤሎ ፡ ብእሲቱ ፡ ሠናይ ፡ እግዚእየ ፡ እኅየ ፡ በ
 አማን ፡ ነሎ ፡ ናኖተ ፡ ኀበ ፡ ተሐውር ፡ አነሂ ፡ አሐውር ፡
 ምስልከ ፡ ወሞተ ፡ እንተ ፡ ትመውት ፡ እመውት ፡ ምስሊ 10
 ከ ፡ ወከማሁ ፡ ተሠ ፡ ናአው ፡ ነሎሙ ፡ ወዐርጉ ፡ ሐመ
 ረ ፡ ወመርሐሙ ፡ እግዚአብሔር ፡ በረድኤቱ ፡ ወበጽሐ ፡
 ሀገረ ፡ ቆሎንያ ፡ ወሐሩ ፡ ኀበ ፡ ክልኤ ፡ ዕድው ፡ እለ ፡ ት
 ካት ፡ ወአምነዎሙ ፡ ወነገርዎሙ ፡ ከመ ፡ መጽአ ፡ ይኩ
 ኑ ፡ ክርስቲያን ፡ ወእሙንቱኒ ፡ ወሰድዎሙ ፡ ኀበ ፡ ጳጳ 15
 ስ ፡ ወይቤልዎ ፡ ውኃቱ ፡ ብእሲ ፡ ዘመጽአ ፡ ቀዲሙ ፡ ይ
 ኩን ፡ ክርስቲያን ፡ ናሁ ፡ መጽአ ፡ ምስለ ፡ ብእሲቱ ፡ ወው
 ሉዱ ፡ ይኩኑ ፡ ክርስቲያን ፡ ወተፈሥሐ ፡ ጳጳስ ፡ ዓቢየ ፡
 ናሥሐ ፡ በእንተ ፡ መድኅኒተ ፡ ነፍስ ፡ ወቀርቡ ፡ ኀቤሁ ፡
 ወይቤሎሙ ፡ በአማንኑ ፡ ትፈቅዱ ፡ ትኩኑ ፡ ክርስቲያን ፡ 20
 ወአውሥኢ ፡ በትሕትና ፡ ወይቤሉ ፡ አቡን ፡ ለእመ ፡ ፈ
 ቀደ ፡ እግዚአብሔር ፡ ወጸሎትከ ፡ ቅድስት ፡ ወሶቤሃ ፡
 አስተዳለወ ፡ ጳጳስ ፡ ጥምቀተ ፡ በቤተ ፡ ክርስቲያን ፡ ዘሊ
 ቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ወመሀሮ ፡ ለውኃቱ ፡
 ብእሲ ፡ ወሉብእሲተ ፡ ወለአርባዕቱ ፡ ውሉዱ ፡ ወለአግብ 25
 ሮቲሆሙ ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወ
 መንፈስ ፡ ቅዱስ ፡ ወቀዳሚ ፡ ስሙ ፡ ለውኃቱ ፡ ባዕል ፡
 ቂሶን ፡ ወወለጠ ፡ ስሞ ፡ ወሰመዮ ፡ ማቲዎስ ፡ ወሉብእሲ

Fol. 160a.

ቲ፡ ሰመያ፡ ጌራና፡ ወለአርባዕቲ፡ ውሉዱ፡ ሰመዮ፡ ለ
 ቀዳሚ፡ ዮሐንስ፡ ወለካልኤ፡ እስጢፋኖስ፡ ወሉሣልስ፡
 ዮሴፍ፡ ወለራብዕ፡ ዳንኤል። ወሠርዐ፡ ቅዳሴ፡ ወመጠ
 Fol. 160b. ምሙ፡ እምስጢር፡ ቅዱስ፡ ወደሞ፡ ለእግዚእን፡ ኢየ
 ሱስ፡ ክርስቶስ።

5

ወእምድነረ፡ ተጠምቁ፡ ነበሩ፡ ወርኅ፡ ፍጹመ፡ ኀ
 በ፡ ጳጳስ፡ እንዘ፡ ይሚህሮሙ፡ ነገረ፡ ሀይማኖት፡ ርትዕ
 ት። ወማቴዎስ፡ ነግድ፡ እምብዝኅ፡ ፍሥሐ፡ ዘረከቦ፡
 ወሀበ፡ ፯፻፡ ዲናረ፡ ለቤተ፡ ክርስቲያን፡ ሊቀ፡ መላእክ
 ት፡ በእንተ፡ መድኃኒቲ። ወእምዝ፡ ተባረኩ፡ እምጳጳስ፡ 10
 ወሐሩ፡ ብሔሮሙ፡ እንዘ፡ ይሄኒይዎሙ፡ ዐበይተ፡ ሀገ
 ር፡ ወጠቢባን፡ በዐቢይ፡ ፍሥሐ፡ ወበ፡ ፈቃድ፡ እግዚ
 ኡብሔር፡ አተው፡ ሃዘሮሙ፡ እንዘ፡ ይመርሑሙ፡ ሊቀ፡
 መላእክት፡ ሚካኤል። ወአቲዎሙ፡ ቤዳሙ፡ ገብሩ፡ በ
 ዓለ፡ ዐቢይ፡ ለአዝማዲሆሙ፡ ወወሀቡ፡ ብዙኅ፡ ምጽ 15
 ዋተ፡ ለነዳያን፡ ወለምበሉታት፡ ወለእንለ፡ ማውታ፡ እስ
 ከ፡ ያንክሮሙ፡ ዠሎ፡ ሰብእ፡ ወጥዑም፡ አስማቲሆሙ፡
 በአፈ፡ ዠሎ። ወተሰምዐ፡ ብብሔሮሙ፡ ሠናይ፡ ምግባ
 ሮሙ፡ ወእምድነረ፡ ክልኤ፡ አውራኅ፡ አዕረፈ፡ ውእ
 ቲ፡ ብእሲ፡ ማቴዎስ፡ ኀሩይ፡ እስመ፡ መጽአ፡ በ ፲ ወ ፩፡ 20
 ሰዓት፡ ወነሥአ፡ ዐስበ፡ መዓልት፡ ፍጹመ፡ በስእለቲ፡
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት። ወደቂቁሰ፡ ምስ
 ለ፡ እምሙ፡ ኢያንተጉ፡ ሠናየ፡ ዘይገብሩ፡ ፈድፋድ፡
 እመዋዕለ፡ አባሆሙ። ወዲያብሎስሰ፡ ምስለ፡ ኢጋንንቲ
 Fol. 161a. ሁ፡ ኢተዐገሰ፡ ይርአይ፡ ኀሩተ፡ ዘይገብሩ፡ እሉ፡ ቅዱስ 25
 ን፡ አላ፡ አቀመ፡ ላዕሌሆሙ፡ መኳንንተ፡ ሀገር፡ ወአስ
 ተጸልሐሙ፡ ዐቢይ፡ ጽልእ፡ ወቆሙ፡ ላዕሌሆሙ፡ ወነ
 ሥኢ፡ ንዋዮሙ፡ በዐመፃ፡ ወዘወስተ፡ መዛግብቲሆሙ።

ወዮሐንስስ : ይቤሎሙ : ለእሙ : ወለአጎዊሁ : ናሁ : ን
 ሬኢዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፊደፋደ : እምአ
 መ : ሞተ : አቡነ : ተንሥኡ : ንጎድጋ : ለዛቲ : ሀገር :
 ወንሐር : ሀገር : ንጉሥ : ወንጎድር : ህዩ : እስመ : ጽሐ-
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክሙ : እምዛቲ : ሀገ 5
 ር : ጉዩ : ውስተ : ካልእታ ። ወይእዘኒ : ናሁ : ሰደዱን :
 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፊታደ : እግ
 ዘኢብሐር : በላዕሌን ። ወእምዝ : ተንሥኡ : በጎበእ :
 ወንሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገር :
 ንጉሥ : ወጎድሩ : ህዩ : እንዘ : ይብሉ : እግዚኡ : ለሚካ 10
 ኤል : ሊቀ : መላእክት : ኩነን : ረዳኤ ። ወወሰኩ : ካዕበ :
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ ። ወሰይጣንሰ : ኢተ
 ዐገሰ : እላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :
 ያስተጎፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአጎ 15
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድጎረ : ሕዳጥ : መዋ
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ጎበ : ቤተ : አሐዱ : ባዕል :
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወንሥኡ : ብዙነ : ንዋ
 ሂ : ወንገሮ : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ 20
 ረ ። ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ
 ር ። ወሰገራትኒ : አጎዝዎሙ : ለእለ : የዐቅቡ : ወአሰር
 ዎሙ : ከመ : ያርኢዩ : ንዋዩ : ውእቲ : ባዕል : ወእንዘ :
 ይሀውክዎሙ : በእንተዝ ። ወናሁ : ሰይጣን : ተመሰለ :
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ነሉ : ሀገር : እንዘ :
 ይኬልሕ : ወደብል : አነ : አአምር : ዘሰረቀ : ንዋዮ : ለሴ 25
 ሎም : ባዕል : ወአነ : ርኢክዎሙ : ለእሉ : አርባዕቱ :
 ወራዙት : ፈላሰያን : እለ : መጽኢ : ዝየ : በዝንቱ : መ
 ዋዕል : ከመ : ቦኢ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

Fol. 161b.

ገዢቱ ፡ ምግባርሙ ፡ እም ፡ አመ ፡ ሀለው ፡ ብሔርሙ ።
 ወሰሚያሙ ፡ ዘንተ ፡ ሰብእ ፡ ሀገር ፡ ነገርዎ ፡ ለመስፍን ፡
 ወበጊዜሃ ፡ ሰሐብዎሙ ፡ በሥዕርተ ፡ ርእሶሙ ፡ በትእዛዝ ፡
 መስፍን ፡ ወአምጽእዎሙ ፡ ቅድሚኑ ፡ እንዘ ፡ ይስሐብ
 ዎሙ ፡ ዘእንበለ ፡ ምሕረት ። ወሀለውት ፡ እሞሙ ፡ ተሐ 5
 ውር ፡ ድኅሬሆሙ ፡ ወትበኮ ፡ ወትናገዝሙ ፡ እንዘ ፡ ትብ
 ል ፡ ኢትፍርሁ ፡ ደቂቅዩ ፡ አነ ፡ አአምን ፡ ከመ ፡ እግዚአብ
 ሔር ፡ ወሊቀ ፡ መላእክት ፡ ማካኤል ፡ ዘተአመነ ፡ ኪያሁ ፡
 ይክል ፡ አድነኖትክሙ ፡ እምነሉ ፡ እኩይ ፡ በእንተ ፡ ዘ
 ሐሰው ፡ ላዕሌክሙ ። ወዘንተ ፡ እንዘ ፡ ትብል ፡ ወናሁ ፡ 10
 ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ኢትፍርሁ ፡ አነ ፡ ኢየሳይ
 ግ ፡ ምንተ ኒ ፡ እኩይ ፡ ኢይርከብክሙ ፡ አነ ፡ ሚካኤል ፡
 ዘኣዕቅበክሙ ፡ እምነሉ ፡ እኩይ ። ወእንዘ ፡ ይቀውሙ ፡
 ቅድመ ፡ መስፍን ፡ ወያአምንዎሙ ፡ ወናሁ ፡ ሊቀ ፡ መላ
 እክት ፡ በአምሳለ ፡ መልእክት ፡ ንጉሥ ፡ መጽአ ፡ እምር 15
 ሔቅ ። ወሶበ ፡ ርእሶ ፡ መስፍን ፡ ተንሥኦ ፡ ወአስተብ
 ቀዎ ፡ ይንበር ፡ ከመ ፡ ይስመፅ ፡ ውእቱ ፡ ፍትሐ ፡ ወነበ
 ረ ፡ ወአዘዘ ፡ መስፍን ፡ ያምጽእዎሙ ፡ ለደቂቅ ፡ ወይቤ
 ሎሙ ፡ አፍጥኑ ፡ አንትሙሰ ፡ ሀቡ ፡ ንዋሶ ፡ ለባዕል ፡ እ
 ምቅድመ ፡ ትትከውንኑ ። ወአውሥኡ ፡ ወይቤልዎ ፡ ሕያ 20
 ው ፡ እግዚአብሔር ፡ አምላኮሙ ፡ ለክርስቲያን ፡ ወክብ
 ሩ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ከመ ፡ ኢተደ
 መርነ ፡ በዝንቱ ፡ ግብር ። ወይቤሎ ፡ ሊቀ ፡ መላእክት ፡
 ሚካኤል ፡ ለመስፍን ፡ አነ ፡ አአምር ፡ ዘከመ ፡ ይትከሠት ፡
 እሙነ ፡ ኡነዝዎ ፡ ለዘ ፡ ይንእስ ፡ እነሆሙ ፡ ለእሉ ፡ ዕድ 25
 ው ፡ ወአብእዎ ፡ ውስተ ፡ ቤተ ፡ ዐቀብት ፡ እለ ፡ አጻመ
 ውዎሙ ፡ ለእሉ ፡ ሰብእ ፡ ወይክላሕ ፡ ወይበል ፡ በስሙ ፡
 ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይትከሠት ፡ ንዋሶ ፡ ለ

Fol. 162a.

ሴሎም : ባዕል : ዘበእንቲአሃ : ረከቡ : ምክንያተ : ወሶቤ
ሃ : በእማን : ያስተርኢ ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእም : ለዘ : ይንእ
ስ : ወልድ : ወያብእም : ውስተ : ቤተ : ሊቀ : ዐቀብት :

Fol. 162b.

በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወክልሐ : 5

ወይቤ : በከመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :

መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ

ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምው : ነሎ

ሙ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረክቡ :

ነሎ : ወዝኒ : ወልድ : ዘይንእስ : ወኣዊሁ : ንጽሓን : 10

እምነጠኣት ። ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ

ቡ : ነሎ : ንዋዩ : ወነገርም : ለመስፍን : ዘኮነ : ወኣንከ

ረ : ፊድፋደ ። ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :

መስሎ : ላእክ : ዝውእቲ : ሚካኤል : ወኢረከበ ። ወሶ

ቤሃ : አንከረ : ፊድፋደ : ወፈንምሙ : ለአርባዕቲ : ደቂቅ : 15

ግዑዛኒሆሙ : ወኣተው : ቤቶሙ : እንዘ : ይሴብሕም :

ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ

ስ ። ወእሙንቲስ : ቅዱሳን : ኢያንተጉ : ኒሩተ : ዘይገ

ብሩ : ነሎ : ጊዜ : እስከ : ያንክር : ነሎ : እምሠናይ :

ግዕዘሙ ። ወካዕበ : እምድኅረ : ሕዳጥ : መዋዕል : አስ 20

ተዋደሮሙ : ብእሳ : ለክልኤ : ዕደው : በቅድመ : ንጉ

ሥ : ባዕደ : ዘላዕሌሆሙ : እምቅድም : ወመጠምሙ :

ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእምሙ : በበ :

ምእት : ዲናር : ወአልበሙ : ዘይሁቡ : ወናሁ : ቅዱስ :

ዮሐንስ : ተራከበመ : በቅሩብ : ወርኢሆሙ : ለሐራ : እ 25

Fol. 163a.

ንዘ : ይቀሥፍምሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።

ወይቤሎሙ : ለሐራ : ምንትነ : ገብሩ : ዘትዘብጥምሙ :

ለእሉ : ዕደው : በእንቲአሁ ። ወይቤሉ : ሐራ : ንሕነ : ን

እኩዝሙ : በእንተ : ምእት : ዲናር : ወይቤሎሙ : ለእ
 ሙ : ወሀቡክሙ : ክልኤተ : ምእት : ዲናር : ተኅድግዎ
 ሙኑ : ወይቤሎ : ሐራ : እወ :: ዳእሙ : ለእመ : ኢወሀቡ :
 ንሕነ : ንቀትሎሙ :: ወዮላንስ : ሰእሎሙ : ላሐራ : ወ
 ያቤ : ተዓገሱኒ : ንስቲተ : እስክ : እገብእ : ኀቤክሙ : 5
 ወሐረ : ወአምጽእ : ክልኤተ : ምእት : ዲናር : ወወሀቡ
 ሙ : ወራትሐሙ : ለክልኤ : ዕደው : ወለክርባዕቱ : ሐ
 ራ :: ዘስሉጣን : ላዕሌሆሙ : ወሀቡሙ : በበ : ዲናር :: ወ
 ካዕበ : ሰደጣን : ጸላኤ : ነሉ : ሠናይ : ኢተዐገስ : አላ :
 መልእ : ቅንአት : ላዕለ : ቅዱሳን : በእንተ : ሠናይ : 10
 ብሮሙ : ወአንሥእ : ዐበረ : መከራ : ላዕሌሆሙ : ወዕ
 ጹበ : ወናሁ : ንነግር ::

ወእምዝ : ሀሎ : ብእሲ : ውስተ : ሀገር : ወጸውዎ
 ሙ : ለፍቁራኒሁ : ሰርክ : ወውእቱ : ብእሲ : ይኅድር :
 አንዳረ : አንቀጾሙ : ለእሉ : ቅዱሳን : ወእምድኅረ : በ 15
 ልዑ : ወሰተዩ : ተንሥእ : አሐዱ : እምኔሆሙ : ይእቱ :
 ቤቶ : ወእንዘ : ዩሐውር : ውስተ : ጽጌ : ሀገር : ነሰክ :
 አቅረብ : ወወደቀ : ወሞተ : ሶቤሃ : ወአልቦ : ዘእእመሮ :
 ዘኮነ : እምሰብእ :: ወሐበይተ : ሀገር : እለ : ዩአውዱ :
 Fol. 163b. ረኩበዎ : ለውእቱ : ብእሲ : ምወቲቱ : ወወሰድዎ : ውስ 20
 ተ : መርኅብ : ወኅሠሡ : ነሉ : ሥጋሁ : ወኢያእመሩ :
 ዘኮነ : ወበጽብሕ : ሐሩ : ይቅበርዎ : ወናሁ : ሰደጣን :
 ኮነ : በአምሳለ : ሰብእ : ወከልሐ : ውስተ : ነላ : ሀገር :
 እንዘ : ይብል : ዝንቱ : ብእሲ : ዘሞተ : አልቦ : እም : ሰ
 ብእ : ዘእእመረ : ሞቶ : ወአንሰ : አአምር : ዘቀተሎ : ወ 25
 ኢኮነ : ዝንቱ : ግብር : እምካልእ : ሰብእ : ዘእንበለ : እ
 ሉ : አርላዕቱ : ደቂቅ : ነኪራን : ወአነ : ስምዕ : በዝንቱ :
 ግብር :: ወተሰምዐ : ዝንቱ : ነገር : ውስተ : ነላ : ሀገር :

ወሐረ : መስፍን : ወነገሮ : ለንጉሥ : ከሢቲጦስ : ወበጊ
 ዜገ : አዘዘ : ንጉሥ : ያምጽኝዎሙ : ለቲኦር : ደባዕቂቅ :
 እሱራን : እደቂሆሙ : ዲኅሪት : ወጋግ : ውስተ : ክሳው
 ዲሆሙ : እንዘ : ይስሕብዎሙ : ኅበ : ንጉሥ :: ወመጽ
 አ : ኅበሆሙ : ቃል : ዘይብል : ኢትፍርህ : ናህ : መዋ 5
 ዕለ : ጸማ : ኅለፈ : ወቀርበ : ኅበክሙ : ዕረፍት : እምኅ
 በ : እግዚአብሔር : ወአቀምዎሙ : ቅድመ : ንጉሥ :
 ከመዘ : አባሲያን :: ወሶቤሃ : ናህ : ሊቀ : መላእክት :
 ቅዱስ : ሚካኤል : ተመሰለ : በአመሳለ : ዐቢይ : ላእክ :
 ዘንጉሠ : ሮም : ወሶበ : ርእዮ : ንጉሥ : ከሢቲጦስ : ቆ 10
 መ : ቅድሚኃ : ወቀሪበ : ኅበህ : ወነበሩ : ኅቡረ : ወሚ
 ካኤል : ሊቀ : መላእክት : ሶበ : ይፌኢዮሙ : ለደቂቅ :
 እንዘ : ይቀውሙ : ይቤሎ : ለንጉሥ : ከሢቲጦስ : ምን
 ተ : ገብሩ : እሉ : ሕፃናት : ወነገሮ : ንጉሥ : ነፍሱ :
 ዘኮነ : ወይቤሎ : ሚካኤል : በእማንነ፡ ኢያእመርክሙ : 15
 ዘኮነ : ብእሲህ : ወይቤሎ : ንጉሥ : አምጽኝዎሙ : ሊ
 ተ : ለእሉ : ወይቤሎ : እሉ : እሙንቲ : እለ : ቀተሉ :
 ወይቤሎ : ሚካኤል : በኅበነሰ : ሶበ : ይከውን : ከመዝ :
 ወይመውት : ብእሲ : ወኢያኦምሩ : ዘኮነ : ናመጽኦ : ለ
 ውእቲ : ብእሲ : ዘሞተ : ማእከለ : ወንሴአሎ : ወውእቲ : 20
 ይትናገር : ምስሌን : ወይንግረን : ዘቀተሎ :: ወይእዚኒ :
 እመ : ፈቀድከ : ታእምር : ጽድቀ : ያምጽኝዎ : ለውእቲ :
 ዘሞተ : ውስተ : ዝንቲ : መካን : ወንሴአሎ : ወውእቲ :
 ይትናገር : ምስሌን : ወናእምር : ዘቀተሎ :: ወበጊዚገ :
 አዘዘ : ንጉሥ : ያምጽኝዎ : ለዘ : ሞተ : ማእከለ : ወይቤ 25
 ሎ : ሊቀ : መላእክት : ሚካኤል : ለዳንኤል : ዘይንእስ :
 እኅሆሙ : ሐር : ወበሎ : ለዝንቲ : ምውት : በስመ : እ
 ግዚእየ : ኢየሱስ : ክርስቶስ : ንጉሠ : ሰማይ : ወምድር :

Fol. 164a.

ንግረኒ : ዘኮንክ ። ወገብረ : ውእቱ : ወልድ : ንኢስ : ከ
 ማሁ : ወእግዚአብሔር : መፍቀሬ : ሰብእ : ፈቀደ : ይሰ
 ባሕ : ስሙ : ቅዱስ : በሁሉ : መካን : ወይእመኑ : ቦቱ :
 ወአግብአ : ነፍሰ : ውእቱ : ብእሱ : ዳግመ : ወሐይወ : በእ
 ንተ : መደኅኒተ : ንጉሥ : ወለሁሉሙ : ሰብእ : ይእቲ : 5
 ብሔር : ወከልሐ : ውእቱ : ብእሱ : ወይቤ : አልለክ : ከ

Pol. 164 b. ሚቲጦስ : ንጉሥ : እስመ : ያፈርክ : ወነበርክ : ምስለ :
 ሊቀ : መላእክት : ቅዱስ : ሚካኤል : ሊቀ : ኀይል : ሰማ
 ያት : ወእሉኒ : ዕደው : እለ : ተአገልክምሙ : ቅዱሳን :
 ወንጽሐን : ወአልቦሙ : ኀጢአተ ። ወአከ : እሙንቱ : 10
 እለ : ቀተሉኒ : አላ : አቅረብ : ነሰከኒ : ወሞትኩ : ወበእ
 ንተ : ዘተኅርዩ : እሉ : ዕደው : ረከበተኒ : ዛቲ : ዐባይ :
 ሠናይት : ወኮንኩ : ድልወ : እርአዮ : ለሊቀ : መላእክ
 ት : ቅዱስ : ሚካኤል ። ወይእዜኒ : ናሁ : ርኢክሙ : ተ
 አምረ : እግዚአብሔር : ተመየጡኬ : ኀቤሁ : በሁሉ : 15
 ልብክሙ : ውኅድጉ : እምኒክሙ : ዘንተ : ፍትወተ : ወዘ
 ንተ : አማልክተ : ምውታኅ : እለ : አልቦሙ : ነፍሰ : ከመ :
 ይስረይ : ለክሙ : እግዚአብሔር : ኀጢአትክሙ : ዘትካ
 ት ። ወሊተኒ : ዐቢየ : ጸጋ : ረከበተኒ : እስመ : ርኢክም :
 ለሊቀ : መላእክት : ሚካኤል : በእንተ : እሉ : ዕደው : 20
 ቅዱሳን : ወበጊዜሃ : ሐረ : ሊቀ : መላእክት : ሚካኤል :
 ውስተ : አርያም : በዐቢይ : ስብሐት : ወርእዮ : ንጉሥ :
 ወሁሉ : ሕዝብ : እንዘ : የዐርግ : ውስተ : ሰማይ : ወወ
 ሰዶ : ምስሌሁ : ነፍሶ : ለዘ : ሞተ : ወንጉሥ : ወሁሉ
 ሙ : ፈርሁ : ፈድፋድ ። ወእምድኅረ : ጉንዳይ : ገብአ : 25
 ልቡ : ለንጉሥ : እምፍርሀት : በእንተ : ዐቢይ : መንክር :
 ዘርእየ ። ወተንሥኦ : ወሰግሞ : አፋሁ : ለዮሐንስ : ወ
 ይቤ : ቡርክት : ሰዓት : እንተ : ቦእክሙ : ውስተ : ዛቲ :

Fol. 165a. ሀገር : ወ | ንስኣለክሙ : ትንግረኑ : አምላክክሙ : ዘተኣ
 ምኑ : ቦቱ : ከመ : ንሕነኒ : ንእመን : ቦቱ : ወንድኅን ።
 ወይቤሎሙ : የሓንስ : ንሕነሰ : ነአምን : በእግዚእነ :
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ።
 ወከልሐ : ንጉሥ : ወከሎሙ : ሕዝብ : እንዘ : ይብሉ : 5
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል
 ቦ : አምላክ : ዘእንበሌሁ ። ወይቤሎ : የሓንስ : ለንጉሥ :
 ተንሥእ : ወለኣክ : ኅብ : ቄስጠንጢኖስ : ንጉሥ : ሮም :
 ወንግሮ : ከሎ : ወሰኣሎ : ከመ : ይፌኑ : ለነ : አሐደ :
 እምኤጲስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክሙ : ወ 10
 ያጠምቀክሙ : በስመ : ኡብ : ወልድ : ወመንፈስ : ቅዱ
 ስ ። ወለኣክ : ንጉሥ : ከሢቲሶስ : ኅብ : ቄስጠንጢኖስ :
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲሶስ : ዘተሰምየ :
 ንጉሥ : ይትኅበል : ይልኣክ : ለንጉሥ : ዐቢየ : አኅዜ :
 ቄስጠንጢኒያ : ገብሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምኅብ : እግ
 ዘኢብሔር : ኀረ ። ወተዘከረነ : ወአንገፊነ : እምተቀንዮ :
 ለአማልክት : ርኩሳን : ወሚጠነ : ኅቤሁ : በእንተ : ዕብየ :
 ኀሩቱ : ዘኢይት : ኀለቀኑ : ወስኣለቱ : ለዐቢይ : ሊቀ :
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርኣ 20
 ዮ : በአዕይንቲየ : ወረሰየ : ለምውት : ይትናገር : ምስ

Fol. 165b. ሌነ : አፈ : በአፍ : እምድኅረ : ሞተ ። ወእምዝ : ሐረ :
 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይፌኢየ :
 ከሎ ። ወዓዲ : ንስኣል : ዕብየክ : ትፈኑ : ለነ : አሐደ :
 እምኤጲስቆጶሳት : እለ : ምክናንክ : ከመ : ያብርህ : ላዕ 25
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :
 እንተ : ታብጽሕ : ኅብ : እግዚአብሔር : ወየሀበነ : ማኅተ
 መ : ቅዱስ ። ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ

ቢዩ ፡ አክሊሊ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ-
 ኅኒት ፡ ለንጉሥ ፡ መሀደምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ-
 ቶስ ፡ ንጉሠ ፡ ነሉ ፡ ። ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኣ ፡ ለይ
 እቲ ፡ መጽሐፍ ፡ ቈስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ነሉ ፡
 እስዕም ፡ እደግከ ፡ ቅዱሳተ ፡ እለ ፡ ይእኅዛ ፡ ሥጋሁ ፡ ለ
 ወልደ ፡ እግዚአብሔር ፡ በአማን ፡ ግበይ ፡ ፍሥሐ ፡ ዘኮ
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅቤክ ፡ 10
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፈሣሕ ፡ ወትወስክ ፡ ፈድፋ-
 ድ ፡ ወንፈቅድ ፡ ትጾር ፡ ጸማ ፡ ወትደለው ፡ በነሉ ፡ ልብ
 ከ ፡ እስመ ፡ ታአምር ፡ ከመ ፡ ኢይወድቅ ፡ ጸማክ ፡ እስመ ፡
 ትጉበር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡
 ወተአዘዝ ፡ ለሊክ ፡ ወሐር ፡ ሀገረ ፡ ዲድያስ ፡ ከመ ፡ ትፈ 15
 ውስ ፡ ሕመማን ፡ እለ ፡ ህዩ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ
 ልአመ ፡ እምተቀንዖ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም
 ቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ። ወ
 ዝንቱ ፡ ይከውነክ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድነኑ ፡ ኅቡረ ፡ በኅይሉ ፡ ለክ 20
 ርስቶስ ፡ አምላክነ ፡ ዘንተ ፡ መጽሐፈ ፡ ለአክ ፡ ንጉሥ ፡
 ቈስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ-
 ሶን ፡ ። ወካልእት ፡ መልአክክት ፡ ዘከሂቲጦስ ፡ ንጉሥ ፡ ።
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተራሥሐ ፡ ፈድፋ-
 ድ ፡ በእንተ ፡ ተመደጠቆሙ ፡ ለነሉ ፡ አዲያም ፡ ። ወሶቤ 25
 ሃ ፡ ነሥኣ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲስ ፡ ወአናጉንስ
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ
 ምህራን ፡ ወነሥኣ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

ወማእደ : ዘወርቅ : ወርባዕተ : ጽዋዓተ : ብሩር : ወሠለ
 ስተ : ጽዋዓተ : ወርቅ : ወሰበን : ዘሓረር : ወመክደን :
 ዘዲባግ : ወእርባዕተ : ወንጌላተ : ወመጽሐፈ : ጳውሎስ :
 ወግብረ : ሐዋርያት : ወመጽሐፈ : መዝሙር : ፋጽመ :
 ነሎ : ዘይትፈቀድ : ለቤተ : ክርስቲያን : ወጸለዩ : ወሐ 5
 ፋ : በፍ : ሞት : እንዘ : ይትፈሥሐ : ። ወሶበ : አልጸቁ :
 ሀገረ : ነገርዎ : ለንጉሥ : ምጽኡቶሙ : ለሊቃነ : ጳጳሳት :
 ወእለ : ምስሌሁ : ወተፈሥሐ : ንጉሥ : ወዮሓንስ : ወ
 ነሎሙ : ሕዝብ : ወወዕኡ : ይትፈክብዎ : ለሊቀ : ጳጳ
 ሳት : ወሶበ : ቀርቡ : ነቤሁ : ሰገዱ : ሎቱ : ንጉሥ : ወ 10
 ነሎ : ሕዝብ : ወተባረኩ : በነቤሁ : ወነገሮ : ንጉሥ :
 ለሊቀ : ጳጳሳት : ነሎ : ዘኮነ : ወእርአዮ : ዮሐንስሃ : ወ
 ይቤሎ : በእንተ : ዝንቱ : ወአነዊሁ : ተሣህለነ : እግዚ
 ኡብሐር ። ወከማሁ : ሐሩ : በበሊይ : አስተርክቦ : ውስ
 ተ : ሀገር : ወአስተብቀሂዎ : ንጉሥ : ለሊቀ : ጳጳሳት : ከ 15
 መ : ይባእ : ጽርሐ : እስመ : ዓዲሆሙ : ኢሐነጼ : ቤተ :
 ክርስቲያን : በይእቲ : ሀገር ። ወበሳኒታ : ይቤሎ : ሊቀ :
 ጳጳሳት : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን : ወይቤ
 ሎ : ንጉሥ : ሀሎ : መካን : ሐዲሳ : ነበ : ይትሐነጽ : ተ
 ንሥእ : ንርይ : ለእመ : ይደሉ : ወንፊሲዮ : ቤተ : ክርስ 20
 ቲያን : ወሐሩ : ነቡረ : ወርእይዎ : ለውእቱ : መካን : ነ
 በ : ዩሐንጼ : ወሠምረ : ሊቀ : ጳጳሳት : ወአዘዘ : ንጉሥ :
 አዋዴ : ዘይሰብክ : ውስተ : ነሎ : ሀገር : ከመ : ይምጽ
 ኡ : ነሎ : ሰብእ : ወይግበሩ : ቤተ : ክርስቲያን : እመሂ :
 ባዕል : ወእመሂ : መኰንን : ወእመሂ : ነዳይ : ወንጉሥኒ : 25
 ይትገበር : በእ | ይሁ : ከመ : ነሎሙ : ተስፈው : ይንሣ
 እ : በረከተ : እምነበ : ክርስቶስ : ወበፈቃድ : እግዚኡብ
 ሐር : ፈጸሙ : ሕንጻት : በ ፲ ወ ፯ : ዕለት ። ወሊቀ : ጳጳ

ሳት : ቀደሳ : ለይእቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :
 ብዙነ : ሕዝበ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ
 ት : ዘቤተ : ክርስቲያን ። አውሥኣ : ጠቢብ : የሓንስ : 5
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን
 ቱ : ዓቢይ : ክብር ። ወበጊዜሃ : መጽአ : ቃል : እምሰማ
 ይ : ወሰምዑ : ከሎሙ : ዘይብል : ዝንቱ : ዘነሥኣ : እ
 ምኅበ : እግዚአብሔር : የሓንስ : ወልደ : ላእክ : ወንጉ 10
 ሥ : ወሊቀ : ጳጳሳት : ወከሉ : ሕዝብ : ሰሚዖሙ : አንከ
 ሩ : ወይቤሉ : ይትጋባእ : ከሉ : ሕዝብ : ለቡራኬ : ወጸ
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።
 ወኮነ : ዐቢይ : ተአምር : በይእቲ : ዕለት : ዕበ : ቀርቦ :
 ይኅተሞሙ : ሰምዑ : ከሎሙ : ሕዝብ : ቃለ : እምያት : 15
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወፈጸሞ : ጸ
 ሎተ : አዘዘሙ : ለከሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ
 ማቃት : ወተወርወ : ከሎሙ : ውስተ : ማይ : እንዘ :
 ይኬልሐ : ወይብሉ : ንጠመቅ : በስመ : ኡብ : ወወልድ :
 ወመንፈስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወከ 20
 ሉ : ሕዝብ : ቦእ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ
 ያን : ወሜሞ : ለየሓንስ : ኤጲስ : ቆጶስ : ወለሠለስቱ :
 አኅዊሁ : አሐደ : ቀሲስ : ወክልኤ : ዲያቆናተ : ወቦቱ :
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰዮ : ዲያቆን :
 ወከሉ : ሕዝብ : ይትራሥሐ : በእግዚአብሔር ። ወአ 25
 ኅዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ
 ሥ : ወከሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : ኢር
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህቦ : ቀረባነ : በውእ
ቱ : ብሔር : ወተመጢዎመ : ዘሉመ : እምስጢር : ቅ
ዱስ : ወሀቦመ : ሊቀ : ጳጳሳት : ሰላመ :: ወለለ : አሐዱ :
አሐዱ : አተው : ውስተ : ማኅደሮመ : ወነበረ : ሊቀ :
ጳጳሳት : ኅቤሆመ : ወርኅ : ፍጹመ : እንዘ : ይገሥዶመ : 5
ወይሚህሮመ : ዘሉ : ሥርዓተ : ቤተ : ክርስቲያን :: ወ
እምዝ : አተው : ብሔሮ : በዓቢይ : ፍሥሐ :: ወንጉሥሰ :
ከሢቲወስ : ወዘሉመ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ
ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ
ዊሁ : እስመ : ይትወስኩ : ለትምህርተ : እግዚአብሔር :: 10

Fol. 168a.

ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሉ : ቅዱስ :
ኤጲስ : ቀጳስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :
በስመ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሉ : ንገ
ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ
ማዕክ : ወቅዱስ : ኤጲስ : ቀጳስ : ዮሐንስ : ሰረራ : ለቤተ : 15
ክርስቲያን : ወዘሉ : ሰብአ : ሀገር : ይትራድኡ : ምስሌ
ሁ : ወበዐቢይ : ጽሂቅ : ፈጸመ : በሰመንቱ : አውራኅ :
ወቅዱስ : ኤጲስ : ቀጳስ : ቀደሰ : ለቤተ : ክርስቲያን : አ
መ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስመ : ለቅዱስ : ሚካኤ
ል : ሊቀ : መለእክተ : ውነበረ : በዓሉ : ለቅዱስ : ሚካ 20
ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያኑ : ወእምድኅረ :
ቅደሴ : ሐሩ : ኤጲስ : ቀጳስ : ወንጉሥ : ወዘሉ : ሕዝብ :
ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሠትዎ : ወአውፀዩ : መ
ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :
ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : ኦዮሐንስ : ወ 25
አውፃእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጽ :
ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መካን : ወረሰይ
ዋ : በስመ : ሐዋርያት :: ወቅዱስ : ዮሐንስ : ያጽንዖመ :

ለከሎሙ ፡ ውስተ ፡ ሀይማኖት ፡ ወያከብርዎ ፡ ከሎሙ ።
 ወሰሚዎ ፡ ቈስጠንጢኖስ ፡ ንጉሥ ፡ በእንተ ፡ ከሉ ፡ ኒሩ
 ት ፡ ዘገብረ ፡ ዮሐንስ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ወለአ

።
 Fol. 168b.

ከ ፡ ኅቤሁ ፡ መጽሐፈ ፡ እንዘ ፡ ይስእሎ ፡ ከመ ፡ ይባርክ ፡
 ላዕሌሁ ፡ ወላዕለ ፡ መንግሥቱ ፡ ወሰመዮ ፡ ባቲ ፡ ዳንኤል ፡ 5
 ሐዲስ ፡ ነግቱ ፡ አማልክት ። ውበሔረ ፡ አብድያኖስ ፡ ይ
 ሁብ ፡ ምሕረተ ፡ ከሉ ፡ ዕለተ ፡ በከሉ ፡ መዋዕሊሁ ፡ ለቅ
 ዱስ ፡ ዮሐንስ ፡ በእንተ ፡ ብዝነ ፡ ተአምር ፡ ዘገብረ ፡ እግ
 ዘኢአብሔር ፡ በእደዊሁ ።

ርእዩኬ ፡ አፍቀራንዩ ፡ ነይሉ ፡ ለእግዚአብሔር ፡ ወ 10
 ግህሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይትረክ
 ብ ፡ ስእለቱ ፡ ለሚካኤል ፡ በእንተ ፡ ፍሬ ፡ ከሉ ፡ ዘርአ ፡
 ገራውህ ። ወበስእለቱ ፡ ለሚካኤል ፡ ዕዐው ፡ ይሁብ ፡ ፍ
 ሬሆሙ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ አሕማ
 ር ፡ ሶበ ፡ ይነግዱ ፡ ወያዳርፉ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚ 15
 ካኤል ፡ ለእለ ፡ ይዓይሉ ፡ ውስተ ፡ አድባር ፡ ከመ ፡ ያጽን
 ሆሙ ፡ ለፍልስቶሙ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡
 ኀበ ፡ ይትጋብኡ ፡ መነከሳት ፡ የሃብ ፡ ሰላመ ፡ ማእከሎሙ ።
 ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ ጸሎቶሙ ፡ ለኢ
 ጲስ ፡ ቆጶሳት ፡ ወቀሳውስት ፡ ወዲያቆናት ፡ ዲበ ፡ ማአድ ፡ 20
 ይትረክብ ፡ ጸሎቱ ፡ ለሚካኤል ፡ ዘይረድኦሙ ፡ ለግፉዓን ፡
 ወለእለ ፡ ውስተ ፡ መዋቅሕት ። ይትረክብ ፡ ጸሎቱ ፡ ለ
 ሚካኤል ፡ ዘይረድኦሙ ፡ ለእለ ፡ ውስተ ፡ መንሱት ። ወ
 ያጽንሆሙ ፡ ለሕያዋን ፡ በመንዳቤሆሙ ፡ ወይስእሎ ፡ ለእ
 ግዚአብሔር ፡ በእንተ ፡ ምውታን ፡ ከመ ፡ ይምሐሮሙ ፡ 25

Fol. 169a.

ለመነ ፡ እምጸድቃን ፡ ዘኢመጽኦ ፡ ኅቤሁ ፡ ሚካኤል ፡
 ወዘኢረድኦ ፡ በከሉ ፡ ምንዳቤሁ ። ወመነ ፡ እመሰማዕ
 ት ፡ ዘኢመጽኦ ፡ ኅቤሁ ፡ ሊቀ ፡ መላእክት ፡ ወኢረድኦ

ሙ፡ በኩሉ፡ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ።
 ናሁኬ፡ ፍቁራረዳ፡ አእመርነ፡ ፍቅሮ፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንተኣ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐሮ 5
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐረነ፡ በእ
 ንተኣሁ፡ ከመ፡ ይምጽኣነ፡ ፈደፋደ፡ ወይስእል፡ በእን
 ቲኣነ፡ ቅድመ፡ እግዚአብሔር፡ ወንፋቀር፡ በበይናቲነ፡
 በፍቅረ፡ እግዚአብሔር፡ ወነሀሉ፡ ነፋስ፡ በኣሐዱ፡ ፍ
 ቅር፡ ወኢንደይ፡ ውስተ፡ አፉን፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽድእት፡ ነጠኣት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንኣት፡ ፍቁ
 ራ፡ ለሰይጣን፡ ወጽልእ፡ ለእግዚአብሔር፡ ወመለእክ
 ቲሁ፡ ወታጸልኦሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐገጉል፡ 15
 ወይእዘኒ፡ ኦነዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱ፡ ወ 20
 ር፡ ዘእንበለ፡ ነጠኣት፡ ወዘእንበለ፡ ነውር፡ ኢኮነ፡ አ
 ውስቦ፡ ንጹሕ፡ ዘያረዡሶ፡ ለሰብእ፡ እምኣመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ጅጅ 25
 ወ ጅ፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ
 ፍተ፡ ለበኣቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሎ፡ ፈደፋደ፡ ዳእሙ፡ ዝንቱ፡ ይእክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሓዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በልዕ፡ ወይስቲ፡ ወይትፈሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡
 ለነዳያን፡ ወምስከርናን፡ ርኩባኒሆሙ፡ ወጽሙኣኒሆሙ፡ ።

Fol. 169b.

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይሉበስ፡ አልባሰ፡
 ክብር፡ ወነዳይሰ፡ ዕራቁ፡ ይቈርር፡ በአስሐቲያ፡ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብእ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይሰ፡ ይስክብ፡ አፍአ፡ በቀኑር፡ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልፅ፡ በፍሥሓ፡ እንዘ፡ ይዔነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት፡ ። ዝንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕተቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይነውጸ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡

Fol. 170a.

ወንጌል፡ ። ወይእዚኒ፡ አነዊን፡ ንስኣሎ፡ ለሚካኤል፡ |
 ሊቀ፡ መላእክት፡ በርቱ፡ ልብ፡ ከመ፡ ይንግእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር፡ ። ወዓዲ፡ እብልክሙ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቱ፡ ለሚካኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ። ወይእ
 ዜኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡
 እስመ፡ ንጌኢ፡ ከመ፡ ቀርቦ፡ ገዚሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽሙ፡ ምስጢረ፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ም፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለኡብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕደዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዚኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም፡ ።

COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΛ	ⲁⲃⲃⲥ, Ἀββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΛΘΟC	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΛΘΟC 11.17; 30.9; 81.22;
ΑΓΛΘΟΝ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΛΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΛΠΗΤΟC	ἀγαπητός	39.17.
ΑΓΓΕΛΟC	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ΑΓΙΑ	ἄγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἀγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟC	ἁγιασμός	85.12; 98.7.
ΑΓΙΟC	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟC	ἁγιοτατος	1.2.
ΑΓΩΗ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΙΝΤΙΝΟΗ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΗ	ἄκτιν (ἀκτίς)	116.3.
ΑΛΗΘΙΝΟΗ	ἀληθινόν	2.11.
ΑΛΗΘΩC	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΗ	ἀλλότριον (?)	50.4.
ΑΜΗΗ	ἡμῆ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΗ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩCΤΗC	ἀναγνώστης	83.8.
ΑΝΑCΤΑCΙC	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἄξιωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΞΕΘΕ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΟΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΙΣΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχιπροφή- της	55.3.
(αρχηρεφρωις		75.24; 76.4).
αρχηστρατι- γος	} ἀρχιστρά- της	20.22; 65.11.
αρχηστρατι- κος		94.13; 132.9.
αρχηστρατ- γους		47.26.
αρχηστρατι- κους		80.3.
αρχηστρατυ- γους		4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχηστρατυ- λατης	ἀρχιστρατι- λάτης	94.17.
αρχων	ἄρχων	4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18. 88.5.
αскиτης	ἄσκητής	88.5.
αskyis	ἄσκησις	5.21; 88.6.
αспаζεσθαι	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.
αспасмоc	ἀσπασμός	103.24.
ασωματος	ἀσώματος	4.11.
αγλη	αὐλή	7.21; 20.24; 21.13; 22.13; αγλ- ηογ 22.24; 25.26; 52.22; 118.22.
αυτοκρατωρ	αὐτοκράτωρ	81.18.
βαπτιστης	βαπτιστής	61.4.
βасаниζиη	βασανίζω	74.16.

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΛ	βῆμα	127.3.
ΒΙΛ	βία	ὦ ΒΙΛ̅ III.14; II3.9.
ΒΙΟC	βίος	30.11; 50.20; 76.24; II3.14.
ΒΙΤΗC	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΗ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; III.7; II4.2; 120.28; 123.16.
ΒΟΗΘΟC	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; 114.14; 119.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟC	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟC	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; 119.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟCΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟC	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10, 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδιχέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ } ΔΙΑΚΩΝ }	διάκων	83.8. 4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟC	διάκονος	85.26.
ΔΙΑΚΩΝΗ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟC	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟC	δίκαϊος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΗΤΗC	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΝΟΗ	διπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ } ΕΝΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ 5.11.
ΕΘΝΟC	ἔθνος	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟC 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνερέω	87.25.
ΕΝΙΩΧΟΣ	ἐνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 120.19; 12.26; 108.15; 121.19.
ΕΞΕΡΗΖΙΝ	ἐξήγέομαι	133.10.
ΕΞΕΡΗΣΙΣ	ἐξήγησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ἐπε	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ }	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ }		67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΛΔΡΙΟΝ	ἄρρητῆριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	αἵτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑССΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανάτω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123.12; ΘΑΡΠΙ (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἰδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	γαζοφυλάκιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεναι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΗ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΗ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΘ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΗ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΗ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΗ	κοινωνέω	75.20; ΚΩΙΝΩΝΗ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΗ	κολύω	132.17; ΚΩΛΗ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΗΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΝ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΝ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΝ	μελετάω	133.27.
ΜΕΝ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΝ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ΡΙΟΝ	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗCOC	νήσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙCΜΑ	νόμισμα	67.25.
ΝΟΜΟC	νόμος	108.21.
ΝΟΥC	νόος	95.13.
ΝΥΜΦΙΝ	νυμφιάω	59.21.
ΟΙΚΟΝΟΜΙΑ	οικονομία	66.23.
ΟΙΚΟΝΟΜΙΝ	οικονομέω	132.7.
ΟΙΚΟΝΟΜΟC	οικονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οίκουμένη	115.24; 133.6.
ΟΛΟCΙΡΙΚΟΝ	όλοσθρικόν	85.13.
ΟΜΟΛΟΓΙΝ	όμολογέω	108.4; 124.7.
ΟΜΟΟΥCΙΟC	όμοούσιος	10.25; 61.19; 91.3.
ΟΡΘΙΝΟΝ		67.2.
ΟΡΘΟΔΟΞΟC	όρθόδοξος	xi.8
ΟΡΦΑΝΟC	όρφανός	23.4; 27.2; 72.22; 90.2.
ΟΥΔΕ	ούδέ	4.3; 10.6; 13.20; 32.26; 37.5; 42.17; 46.27; 86.5; 105.22; 108.18; 118.14; 122.3.
ΟΥΝ	οὖν	1.17.
ΠΑΘΟC	πάθος	118.12.
ΠΑΛΕΑ	παλαιά	89.24.

Coptic.	Greek etc.	Passages.
ΠΑΛΙΝ	πάλιν	23.22; 53.28; 119.7.
ΠΑΛΑΤΙΟΝ	παλάτιον	134.8; ΠΑΛΛΑΤΙΟΝ 6.20; 84.2; 104.8; 106.22; 134.22; ΠΑΛΛΑ- ΔΙΟΝ 11.11.
ΠΑΝΤΟΚΡΑΤΩΡ	παντοκράτωρ	100.15; 105.17; 115.27; 132.12.
ΠΑΝΤΩΣ	πάντως	64.10.
ΠΑΡΑ	παρά	101.18; 104.2; 131.24.
ΠΑΡΑΒΑΣΙΣ	παράβασις	54.13; 69.11.
ΠΑΡΑΒΕΝΙΝ	παραβιάζομαι	11.25; 106.26; 108.24; ΠΑΡΑ- ΒΑΝΙΝ 11.23.
ΠΑΡΑΒΟΛΗ	παραβολή	93.19.
ΠΑΡΑΔΙΣΟΣ	παράδεισος	11.25; 111.25.
ΠΑΡΑΘΗΚΗ	παραθήκη	98.5; 100.17.
ΠΑΡΑΝΟΜΙΑ	παρανομία	112.3.
ΠΑΡΑΝΟΜΟΣ	παράνομος	18.17.
ΠΑΡΘΕΝΟΣ	παρθένος	55.21; 60.24; 84.21; 90.20; 95.1; 96.10; 101.28; 102.5.
ΠΑΡΟΥΣΙΑ	παρουσία	63.4; 83.19; 126.5.
ΠΑΡΡΗΣΙΑ	παρρησία	8.16; 21.1; 24.22; 60.7.
ΠΑΤΡΙΑΡΧΗΣ	πατριάρχης	5.27; 13.26; 14.20; 61.4; 63.1.
ΠΑΤΡΙΚΙΟΣ	πατρίκιος	75.9; 76.17.
ΠΕΔΑΛΟΝ	πέταλον	99.7.
ΠΕΛΑΓΟΣ	πέλαγος	2.19; 58.8; 119.5.
ΠΙΡΑΖΙΝ	πειράω	121.8; 124.9.
ΠΙΡΑΣΜΟΣ	πειρασμός	77.19.
ΠΙΣΤΕΥΙΝ	πιστεύω	59.25; 115.25.
ΠΙΣΤΟΣ	πιστός	31.22; 36.18; 39.7; 68.12.
ΠΛΑΤΙΑ	πλατεῖα	77.26.
ΠΛΗΝ	πλήν	9.21; 24.8; 33.24; 51.26; 53.26; 57.12; 58.22; 68.4; 73.18; 97.23; 100.3; 120.13.

Coptic.	Greek etc.	Passages.
πληροφορίη	πληροφορέω	97.24.
πολεμος	πόλεμος	48.1.
πολις	πόλις	66.13; 67.6; 68.20; 69.4; 70.7; 72.15; 73.8; 74.5; 78.2; 80.2; 80.28; 83.21; 84.3; 85.1; 87.8; 123.6; 125.17; 133.25.
πονηρία	πονηρία	78.10.
πορνια	πορνεία	22.21; 89.12; 112.18.
ποτηριον	ποτήριον	2.8; 83.11.
πραγματια	πραγματεία	66.8.
πραγματευ- της	πραγματευ- τής	63.12; 66.5; 67.13; 68.14; 69.14; 71.25; 72.10.
πραξις	πραξις	72.25; 83.15.
πρεπι	πρέπω	20.10; 26.25; 40.27; 90.22; 91.1.
πρεсβεγιν	πρεσβεύω	6.19; 30.2; 57.21; 60.11; πρεφep- πρεсβεγιν 4.21; 56.4; 59.17.
πρεсβεγτης	πρεσβευτής	88.27.
πρεсβια	πρεσβεία	60.25.
πρεсвγтерос	πρεσβύτερος	83.8; 85.23; 88.10; 126.19; 127.15.
πρετл	praeda	74.6; 75.15; 76.8.
προδομαρτυ- ρος	προτομάρτυ- ρος	19.6.
προδρομος	πρόδρομος	61.4.
прόνοια	πρόνοια	
προκοπτιη	προκόπτω	86.19.
προсеυχη	προσευχή	16.6; 22.20; 49.20; 108.3.
προсеυχηςθη	προσεύχο- μαι	16.3.

Coptic.	Greek etc.	Passages.
προσκύνησις	προσκύνησις	61.17; 91.1.
προσκύνιν	προσκυνέω	102.6.
προστατις	προστάτης	29.28; 30.1; 31.3; 32.12; 39.7; 57.11.
προσφεριν	προσφέρω	86.2.
προσφορα	προσφορά	34.22; 35.4; 40.8; 41.6; 85.28; 86.7; 96.10; 97.13; 114.18; 116.24; 118.15; 120.10
προφητεῖν	προφητεῖν	133.17.
προφήτης	προφήτης	7.7; 17.7; 18.1; 25.1; 61.6; 64.19; 94.5; 118.20; 132.20.
προφητιὰ	προφητεία	18.1.
προζερεσις	προάρεσις	33.23; 34.8; 39.13; 44.2; 51.24.
πωс	πῶς	13.5; 20.19.
ρωμεос	Ῥωμαῖος	78.25; 81.9; 118.9.
салπιγгос	σάλπιγξ	128.20.
сѣркинон	σάρκινον	4.10; 94.28.
сарѣ	σαρε	3.28; 10.1; 16.10; 19.4; 55.20; 58.23; 56.28; 82.15; 93.22; 94.15; 109.14; 133.13.
сѣрлфим	σέρψ	7.16; 34.28.
скандалон	σκάνδαλον	9.22; 25.14; 69.8.
скепасма	σκέπασμα	83.13.
скепи	σκέπη	37.15.
скеγос	σκεῦος	40.25; 56.22; 74.10.
софос	σοφός	16.22; 33.18; 84.26; 98.15; 99.4.
сподазин	σπουδάξω	20.7; СПОТАЗИН 52.10.
споудн	σπουδή	2.5; 26.23; 35.10; 42.23; 59.15; 60.12; 82.8; 86.27.
стагрос	σταυρός	95.7; 111.22; 113.3; 115.13; 121.23; 122.2; 123.22; 128.23.

Coptic.	Greek etc.	Passages.
СТАΓΡΟΦΩΡΟC	σταυροφόρος	61.11.
СТАΓΡΩΝΙΝ	σταυρώ	18.18; 65.6.
СТΕΦΑΝΟC	στέφανος	19.5.
СТΕΦΑΝΟΥ	στεφανώ	66.21.
CΤΟΛΗ	στολή	9.4; 20.11; 22.18; 42.6; 52.27; 112.28; 128.28; 129.3.
CΤΟΛΙЗИН	στολίζω	134.14.
CΤΡΑΤΕΥΜΑ	στράτευμα	107.15; 118.7.
СΤΡΑΤΥΛΑΤΗC	στρατηλάτης	36.28; 78.24; 95.27; 96.4; 98.28; 100.1; 101.9; 102.4; 104.1; 106.27; 117.24; 124.21; 127.2.
CTYΛΛOC	σῦλλος	130.3.
CYΓΓΕΝΗC	συγγενής	19.4; 43.26; 46.2; 103.25; 106.13; CΥΓΓΕΝΗC 5.15.
CYMBALON	σύμβαλον	94.1.
CYMMENIN } CΥMNHИ	συμμένω	83.18. 104.12.
CYMFONIA	συμφωνία	32.4.
CYMHPEΛION	συμφέλλιον	126.18.
CYHATECΘE	συνάγω	64.17.
CYHAXIC	σύναξις	72.4; 87.7; 125.24; 129.15.
CYHHΔECIC	συναιτησις	26.17; 35.11.
CYNHΘIA	συνήθεια	31.21; 42.5; 48.24; 129.19.
CYHΘHKH	συνθήκη	106.26.
CYHKΛHTIKH	συγκλητική	93.12; 95.23; 96.19; 101.11; 102.3; 103.10; 104.4; 105.26; 109.3; 110.1; 113.9; 114.18; 121.5; 124.16; 128.18; 129.2.
CYHXΩPHCIC	συγχώρησις	21.3; 134.2.
CYHXΩPIN	συγχωρέω	124.3.
CΦPAΓIZH	σφραγίζω	18.7; 19.1; 110.15; 131.27.





Coptic.	Greek etc.	Passages.
εφραγις	σφραγίς	18.8; 45.8; 82.4; 122.12.
ΕΧΗΜΑ	σχῆμα	101.26; 102.13; 108.16.
ΕΩΜΑ	σῶμα	2.7; 4.23; 10.1; 20.12; 22.1; 23.6; 34.15; 45.25; 53.23; 72.6; 78.4; 89.11; 93.9; 97.25; 98.6; 99.15; 103.9; 104.18; 105.11; 106.7; 107.21; 110.12; 118.1; 127.21; 128.6; 129.6; ΑΤΩ- ΜΑΤΟΣ 61.1.
ΕΩΤΗΡ	σωτήρ	2.10; 10.22; 30.3; 31.7; 34.28; 51.28; 56.8; 64.5; 90.27; 109.5; 121.8.
ΤΑΓΜΑ	τάγμα	7.14; 9.8; 20.1; 24.11.
ΤΑΛΕΠΩΡΟΣ	ταλαίπωρος	97.18; 127.3.
ΤΑΠΑΝΗ	δαπάνη	41.11; 43.1.
ΤΕΛΙΟΣ	τέλειος	67.19.
ΤΕΡΜΗΣ		85.21; 37.21; 38.16; 46.6.
ΤΙΜΗ	τιμή	126.15.
ΤΟΛΜΑΝ	τολμάω	5.26; 6.4; 21.6; 80.2; 81.17; 123.28; 133.28.
ΤΟΠΟΣ	τόπος	63.17; 67.1; 69.27; 71.20; 72.11; 87.2; 95.26; 114.19; 129.15; 130.25; 131.11.
ΤΟΤΕ	τότε	3.3; 27.6; 76.18.
ΤΡΑΠΗΖΑ	τράπεζα	10.19; 23.1; 35.6; 42.4; 83.11; 88.10.
ΤΡΙΑΣ	τριάς	93.15.
ΤΡΙΣΜΑΚΑΡΙΟΣ	τρισμακάριος	96.24.
ΤΡΟΧΟΣ	τροχός	128.21.
ΤΥΠΟΣ	τύπος	86.6; 123.22.
ΦΑΝΟΣ	φανός	66.21; 101.4; 131.26.

Coptic.	Greek etc.	Passages.
φιλονομος	φιλόνομος	67.2.
φιλοπονος	φιλόπονος	72.16; 83.9.
φοριν	φορέω	90.3; 94.19; 102.13; 108.19; 110.3; 120.14; 121.18; 123.20; 128.23; φωριν 9.2.
φυλακτηριον	φυλακτήριον	133.27.
φυσιαλογος	φυσιολόγος	119.8.
φυσις	φύσις	46.28; 133.25; 134.3.
χαλινογς	χαλινός	119.4.
χαλκων		131.7.
хамос	χαμός	36.16.
характер	χαρακτήρ	99.5; 100.7; 100.28; 121.25; 124.24; 125.1.
χαριζεσθε	χαρίζομαι	113.20.
χαρις	χάρις	54.26.
χαρτης	χάρτης	17.27.
хере	χαῖρε	8.7; 36.17; 115.19.
херете	χαιρετίζω	81.19.
херетисмос	χαιρετισμός	8.12.
хероувим	Ⲭⲣⲏⲩⲙ	7.16; 34.29.
хѣра	χήρα	23.4; 27.3; 52.4; 72.21; 90.2; 99.27.
хѣμων	χειμών	69.20.
хѣων	χιών	65.10.
хогкѣ	κόγχη	129.22.
холѣ	χολή	100.2.
хрѣма	χρήμα	26.13; 46.21; 47.9; 52.1; 106.20; 118.8; 126.25.
хриѣ	χρεία	38.3; 39.1; 43.16; 89.28; 90.3; 103.9; 107.7; 114.17; 133.12.

Coptic.	Greek etc.	Passages.
ΧΡΗΣΤΙΑΝΟΣ	Χριστιανός	67.6; 68.4; 69.13; 70.1; 71.9; 75.18; 89.14.
ΧΥΡΟΔΟΜΗΝ	χειροτονέω	85.21.
ΧΩΡΑ	χώρα	24.10; 27.15; 66.13; 68.15; 72.17; 74.14; 79.27; 81.12; 83.7; 86.8; 87.22; 133.26; ΡΕΜΗ- ΧΩΡΑ 66.6.
ΧΩΡΙC	χωρίς	8.18; 15.9; 26.23; 30.15.
ΧΩΡΟC	χορός	7.11; 8.19; 19.19; 60.28; 61.10; 65.14.
ΨΑΛΗΝ	ψάλλω	16.17; 129.7; ΡΕΦΕΡΨΑΛΗΝ 64.20.
ΨΑΛΜΟC	ψαλμός	105.7.
ΨΑΛΜΩΔΟC	ψαλμῳδός	63.22; 83.9.
ΨΑΛΜΩΔΙΑ	ψαλμῳδία	16.16.
ΨΑΛΤΗΡΙΟΝ	ψαλτήριον	83.14.
ΨΥΧΗ	ψυχή	3.4; 4.22; 20.8; 21.10; 27.5; 32.6; 33.21; 43.23; 55.21; 71.15; 79.25; 80.21; 86.23; 89.11; 97.3; 98.14; 116.21; 127.3; 129.1; 134.20.
ΖΑΡΑ	ἄρα	5.9; 131.4.
ΖΑΡΜΑ	ἄρμα	128.22.
ΖΕΛΛΗΝΟC	Ἑλλήν	66.9.
ΖΕΛΠΙC	ἐλπὶς	9.9; 27.23; 29.23; 32.1; 48.28; 98.12; 99.25; 100.21; 118.2.
ΖΕΞΙC	ἔξις	24.21.
ΖΕΡΕCΙC	αἵρεσις	27.20.
ΖΕΡΕΤΙΚΟC	αἵρετικος	119.2.
ΖΗΓΗΜΩΝ	ἡγεμών	24.6; 75.13; 76.2, 78.13.
ΖΙΚΩΝ	εἰκών	2.13; 7.28; 11.14; 42.12; 100.15;


Coptic.	Greek etc.	Passages.
		101.3; 102.24; 111.3; 113.5; 114.4; 121.25; 122.25; 123.3; 124.1; 126.16; 128.4; 129.4; 130.14; 131.1; 132.1.
ⲉⲓⲛⲁ	ἵνα	3.4; 4.6; 5.6; 7.24; 21.14; 24.1; 25.19; 29.21; 35.7; 40.23; 45.23; 56.17; 80.14; 126.28; 127.19.
ⲉⲓⲣⲏⲛⲏ	εἰρήνη	1.23; 3.14; 4.27; 16.26; 22.23; 27.10; 35.16; 36.22; 39.16; 42.21; 50.10; 52.22; 57.9; 58.19; 63.20; 86.10; 93.17; 109.9; 114.20; 125.11; 132.4.
ⲉⲓⲣⲏⲛⲓⲕⲟⲛ ⲉⲟⲗⲱⲥ	εἰργαζικόν ἔλος	88.8; 122.11. 24.17; 25.13; 29.15; 31.6; 47.20; 52.5; 53.4; 103.14; 109.27; 123.28; ⲉⲟⲗⲟⲉ 6.4.
ⲉⲟⲡⲗⲟⲛ	ὄπλον	122.20.
ⲉⲟⲥⲟⲛ	ὄσος	64.18; ⲉⲫ ⲟⲉⲟⲛ 106.10.
ⲉⲅⲁⲟⲛⲏ	ἰδονί	80.13.
ⲉⲅⲗⲓⲕⲟⲛ	ὀλιχόν	95.4.
ⲉⲅⲙⲛⲟⲥ	ὄμνος	66.27.
ⲉⲅⲡⲁⲣϭⲟⲛⲧⲁ	ὕπαρχοντα	73.10; 117.3; 125.22.
ⲉⲅⲥⲟⲛ	ἴσος	10.5.
ⲉⲱⲥ	ὥς	76.23; 82.20; 123.5; 130.19; 131.18.


LIST OF PROPER NAMES.

Λαρων		7.4; 15.23; 112.8.
ΑΒΒΑΚΟΥΜ		18.11.
ΑΒΔΕΝΑΓΩ		61.9.
ΑΒΕΛ		49.10; 54.15; 126.11.
ΑΒΗΛ		12.3.
ΑΒΡΑΑΜ		5.27; 7.3; 13.26; 49.11; 54.21.
ΑΔΑΜ		7.2; 8.1; 11.16; 13.7; 54.11; 55.18; 60.6; 111.23.
Αζαριac		7.6; 19.12.
ΑΜΕΝ†,		<i>Amentet</i> , 53.17; 55.23.
ΑΝΑΝΙΑC		7.6; 19.12.
ΑΝΘΥΜΟC		125.16; 127.12.
ΑΝΝΑ		15.24.
ΑΝΤΙΟΧΙΑ		63.2.
ΑΡΙCΤΑΡΧΟC		93.10; 95.24; 96.4; 101.9; 102.4; 103.5; 106.27; 117.23; 124.21; 127.2; 129.13.
Αφωφ,		<i>Aphof</i> , 14.22; 111.28.
ΑΧΑΒ		112.6.
ΒΑΒΥΛΩΝ		
ΒΑΡΑΧ		7.4.
ΓΑΒΡΙΗΛ		14.3.
ΓΕΩΝ,		28.6.
ΓΕΔΕΩΝ		7.4; 15.20; 112.2.

ΔΑΝΙΗΛ	18.1; 87.21.
ΔΑΝΙΗΛ, son of Ketsôn,	72.4.
ΔΑΝΙΗΛ, son of Kesanthos,	79.19.
ΔΑΟΥΒΙΔ, Tobit,	117.9.
ΔΑΥΙΔ	7.5; 16.9; 50.27; 55.9; 63.22; 64.20; 93.21; 105.6; 132.20; 133.16.
Δωροθεος	26.4; 36.17; 37.1; 38.4; 39.10; 40.1; 41.2; 42.25; 43.4; 44.6; 45.2; 46.24; 47.17; 49.14; 50.1; 51.8.
ΕΛΙΣΑΒΕΤ	19.3.
ΕΛΙΣΕΟΣ	7.7.
ΕΝΤΙΑΣ	82.23; 87.22.
ΕΝΤΙΚΗ	66.6; 68.16.
ΕΝΩΧ	7.2; 12.21; 54.17.
Ερκαδιος	130.9.
ΕΥΔ	11.26; 54.12; 111.23.
ΕΥΔΟΞΙΑ	130.9.
ΕΥΣΤΑΘΙΟΣ	93.1.
ΕΥΦΗΜΙΑ	93.11; 95.23; 96.18; 100.16; 101.11; 102.3; 104.4; 105.14; 106.15; 108.1; 109.3; 110.1; 111.14; 113.8; 114.8; 121.5; 122.4; 124.16; 128.18; 129.2.
ΕΦΕΟΣ	82.13; 83.4; 85.26.
ΖΑΧΑΡΙΑΣ	7.8; 18.26.
ΖΕΥΣ	87.9.
ΖΩΒΟΙΝ	112.3.
Ηλίας	7.6.
ΗΛΑΡΙΧΟΣ	103.23; ΗΛΛΑΡΙΧΟΣ 118.5.
Ησαυ	14.25; 54.27.

ΗCΑΙΑC	7.5; ΗCΙΑIC 17.6.
ΗCΟΥ	15.4; 55.5.
ΘΕΔΩΜ	112.2.
ΘΕΟΔΟCΙΟC	1.5.
ΘΕΟΠΙCΘΕ	26.5; 36.25; 39.15; 40.2; 41.27; 42.26; 43.4; 45.2; 46.24; 47.17; 49.15; 50.7; 51.8.
ΙΑΚΩΒ	7.3; 14.21; 54.26.
ΙΕΖΑΒΕΛ	112.6.
ΙΕΖΕΚΙΑC	16.28; 55.15.
ΙΕΖΕΚΙΗΛ	7.5; 17.23.
ΙΕΡΕΜΙΑC	7.6; 17.15.
ΙΕΦΘΑΙΕ	7.5; 15.23.
ΙΗCΟΥ	7.4.
ΙΗΜ, Jerusalem,	50.5.
ΙΟΥΔΑΝΗC	71.20.
ΙΟΥΔΑ	17.19.
ΙΟΥΔΑΙ	18.17; 111.18.
ΙCΑΑΚ	7.3; 14.4; 54.24.
ΙCΛ, Israel,	15.1; 112.8.
ΙΩΑΝΝΗC, the Baptist,	5.15; 7.8; 18.26; 19.2; 61.4.
ΙΩΑΝΝΗC, Bishop of Ephesus,	82.12; 83.3.
ΙΩΑΝΝΗC Chrysostom	93.4; 96.6; 97.4; 125.19; 127.14; 130.17; 133.5.
ΙΩΑΝΝΗC, son of Ketsôn,	72.2; 73.11; 77.2; 80.27; 81.3; 83.20; 86.17; 87.1.
ΙΩΑΝΝΗC, the Patriarch,	xi.6.
ΙΩΒ	117.3.
ΙΩΧΗΦ, son of Jacob,	7.3; 15.2; 54.28.
ΙΩΧΗΦ, son of Ketsôn,	72.3.
ΚΑΙΝ	12.15.
ΚΑΛΩΝΙΑ	66.14; 70.12; 71.6.

ΚΕΣΑΝΘΟΣ	78.14; 79.3; 80.1; 81.14; 83.5; 86.16.
ΚΕΤΣΩΝ	66.5; 71.25.
Κορνηλιος	96.3.
ΚΩΣΤΑΝΤΙΝΟΣ	81.9; 82.9; 87.17; 83.3.
ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ	125.19; 130.9; 133.2.
ΛΑΒΑΝ	14.26.
ΜΑΔΙΑΜ	15.23.
ΜΑΘΟΥΣΑΛΑ	7.2; 13.1.
ΜΑΜΡΙ	14.5.
ΜΑΝΑΣΣΗ	17.11.
Μαριαμ	84.22; 90.21; 95.1; 96.11; 103.18.
Μαρια	18.20; 19.4; 60.24.
ΜΑΤΘΕΟΣ	63.11; 65.3.
ΜΑΘΕΟΣ, son of Ketsôn	9.72; 71.26.
ΜΕΛΟΧ	xi.17.
ΜΕΛΧΙΣΕΔΕΚ	126.13.
ΜΕΣΙΑΣ	111.19.
ΜΗΧΑΗΛ	xi.18.
ΝΙΣΑΗΛ	7.6; 19.12.
ΝΙΣΑΚ	61.9.
ΝΩΥΣΗΣ	7.3; 15.13; 55.3; 89.19.
ΝΑΒΟΧΟΔΟΝΟΣΟΡ	19.15.
ΝΑΥΗ	15.14; 55.6.
ΝΩΕ	7.2; 13.10; 49.10; 54.19.
ΟΝΝΟΥΡΙΟΣ	95.25; 103.25; 106.23; 118.6; 119.6; 130.10.
Παῦλος	5.21; 32.16; 33.26; 98.15; 118.25.
ΠΕΤΡΟΣ	49.24.
ΡΑΚΟ†,  <i>Raqet†</i> , 1.7.	

ΡΑΣ ΕΛ βαλιχ	راس الخليج	xi.18.
Ρη,		66.10; 68.24; 70.14.
Ρωμη		130.10.
Σαδανας		10.16.
Σαλην		126.13.
Σαμψωμ		7.4; 16.8.
Σεδρακ		61.9.
Σεναζωρ,	سنهور,	26.2.
Σεγυρος		63.2.
Сηθ		7.2.
Σολομων		7.5; 16.21; 55.12; 119.8.
Στεφανος		7.10; 61.10.
Στεφανος,	son of Ketsōn,	72.3.
Συλων		74.15.
Συλωμ		75.28; 76.8.
Συμεων		7.10.
Συριος		17.3.
Σωδωμα		112.2.
Траки		93.2; 129.24.
φιλιπποις		66.13.
Χην		15.17; 27.16; 28.2.
Χολδορομορ		133.1.
Χρισостомος		93.4; 125.18; 127.14; 130.17; 133.11.
Ζιρηνη,	Irene,	72.1.

